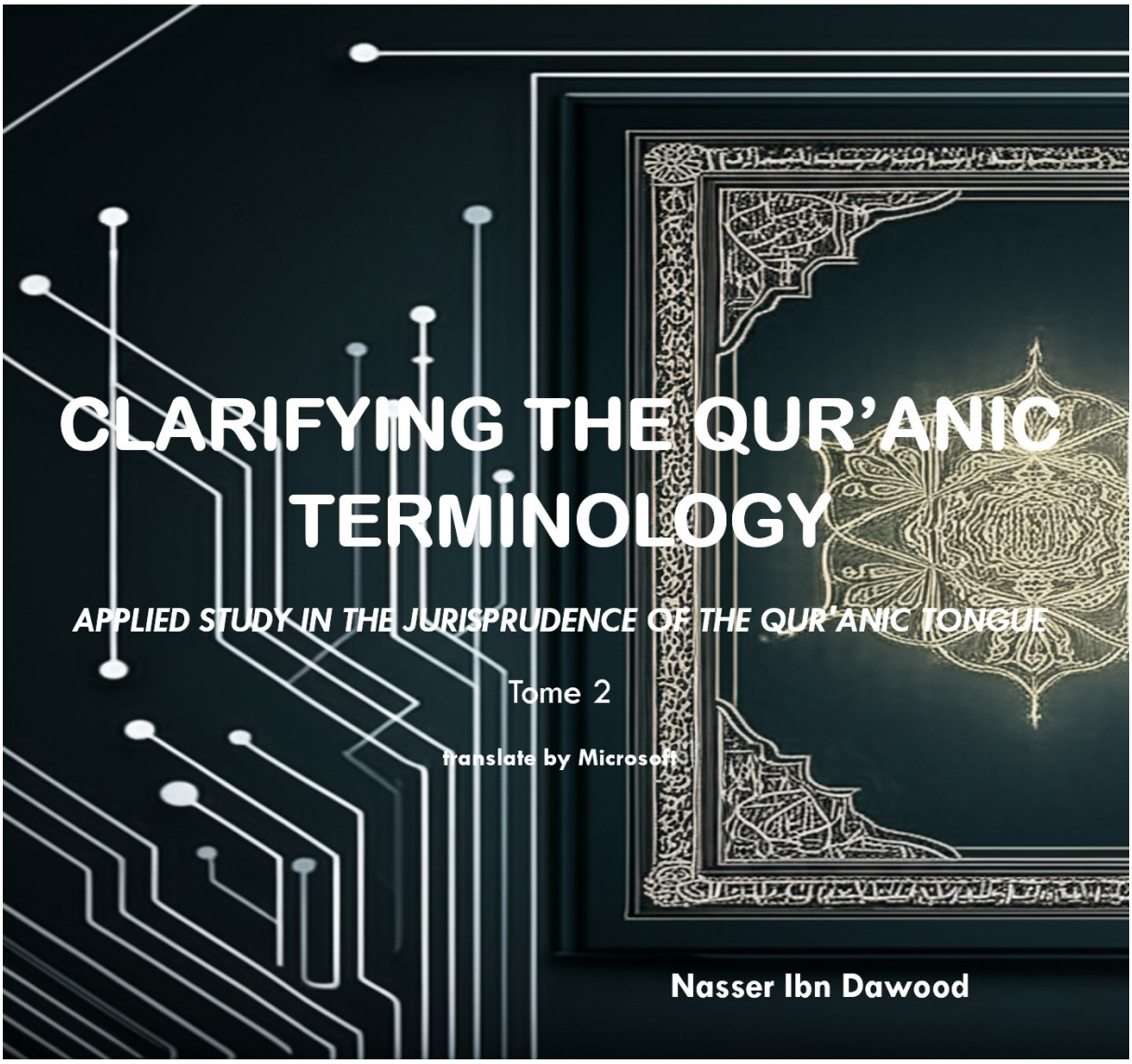

CLARIFYING THE QUR'ANIC TERMINOLOGY
APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE
Tome 2
translate by Microsoft
Nasser Ibn Dawood


تحرير المصطلح القرآني
دراسة تطبيقية في فقه اللسان القرآني
المجلد الثاني
ناصر ابن داوود

1 INTRODUCTION TO THE BOOK: "CLARIFYING THE QUR'ANIC TERMINOLOGY: AN APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC LANGUAGE"

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

In the name of God, the most gracious, the most merciful

I am pleased to present to the reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of Qur'anic Linguistics. **«Due to the breadth and depth of its discussions, this work is presented in three integrated volumes.** The title of the book was changed to: "The Liberation of Qur'anic Terminology: An Applied Study in the Jurisprudence of the Qur'anic Language." This version of it includes several additions and specialized series in various Qur'anic fields and terminology, which deepens the methodological vision and expands its practical applications.

On the complex journey of life, a person finds himself confronted with an overwhelming torrent of information and ideas that contribute to shaping his concepts and perceptions of the universe, himself, and his eternal destiny. However, these concepts, which constitute man's lens of the world, are not always clear or precise; they may be clouded by ignorance, biased desires, misguided interpretations, the constraints of blind imitation, and other factors that can distort facts and lead people astray from the right path. Here, in the midst of this challenge, the utmost importance of correcting concepts emerges, as it is the light that dispels darkness. God Almighty says: "There has certainly come to you from God a light and a clear Book. By it God guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path." [Al-Ma'idah: 15-16]

Correcting concepts is not an indispensable intellectual luxury. Rather, it is a religious and methodological necessity for achieving the desired guidance, a sound understanding of religion, and adherence to the straight path we have been commanded to follow. Misconceptions are like a veil that obscures the light of truth from our minds, inevitably leads to misinterpretations of the sublime objectives of religion, and sows the seeds of discord and conflict within the body of the ummah. Through tireless efforts to correct these concepts, we remove that veil, open our minds to the truths of revelation, and, God willing, guide us to the straight path.

This book aims to decode the Quranic codes and terminology based on "clear Arabic language" rather than traditional interpretations. It also aims to change the understanding of Quranic terminology as an application of Quranic language jurisprudence, and to rebuild the edifice of a correct understanding of religion and life. This is achieved by correcting prevailing concepts and presenting authentic visions of Quranic terminology, inspired by the essence of the Quranic language itself. This book's methodology is based on the theoretical foundations and methodological controls that were detailed and established in our previous

book: "Quranic Language Jurisprudence: A New Approach to Understanding Text and Manuscript."

According to this precise methodology, which we call "Qur'anic Linguistics," which is based on the belief that the Holy Qur'an is not merely a linguistic text, but rather a unique linguistic and cognitive system with a robust and intentional internal structure that interprets itself, enabling us to derive the rules for understanding it from its linguistic and cognitive structure. This jurisprudence seeks to distinguish the uniqueness of "Qur'anic Arabic" from the common "Arabic language," and to grasp its internal system and inherent rules by tracing the use of words in their various contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as essential evidence for understanding the manifestations of this language in its original form.

This jurisprudence is based on methodological foundations and pillars, the most important of which are: understanding the essential meanings of the “letter names,” considering the “mathani” (letter pairs) as the central structural and semantic system that reveals the “movement meaning” and denies synonymy, and returning to manuscript evidence, while adhering to strict controls derived from the Qur’an itself, such as “context in its multiple dimensions (verbal, thematic, context of the first revelation),” the overall system, rejecting contradiction, distinguishing between the definitive and the ambiguous, and establishing precise controls for the use of external knowledge in a way that does not overwhelm the authenticity of the text.

The concepts addressed in this book extend to various areas of life: religious, intellectual, social, and economic. It is a sincere call to reread the Book of God, to deeply and thoughtfully contemplate its verses, to criticize interpretations that have deviated from the truth or have been influenced by limited historical contexts, and to re-examine the inner meanings and hidden treasures of the verses that constitute the essence of the eternal Quranic message. The book also encourages harnessing the tools of the age, from modern technology to collective interaction, to understand the Quran more deeply and comprehensively, inspired by the words of God Almighty: “Do they not then reflect upon the Quran, or are there locks upon their hearts?” (Muhammad: 24).

The book's methodology: Return to the origin and the clear light

This book's methodology is based on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to contemplating the Holy Quran as an authentic starting point for reform and renewal in the lives of Muslims, both as individuals and as groups. We draw inspiration for this from the words of God Almighty: "And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." [An-Nahl: 89] This noble verse affirms that the Holy Quran is the first and final reference, and that some parts of it explain others. This is the unique divine approach. Didn't God Almighty explain the description of "the straight path" in Surat Al-Fatihah: "The path of those upon whom You have bestowed favor" [Al-Fatihah: 7], then explain in detail who these people upon whom favor is in Surat An-Nisa: "And whoever obeys God and the Messenger - those will be with

the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" [An-Nisa: 69].

This integrated methodology includes the following axes:

- Understanding the Qur'an according to its internal rules: starting from the fact that the Qur'an explains itself, taking into account the general context (the overall objectives of the Qur'an) and the specific context (the reason for revelation and the specific subject of the verses).
- The Clear Arabic Language: Understanding Quranic concepts as understood by the first generation in whose language the Quran was revealed. The Arabic language transcends the boundaries of language to encompass culture, thought, and the environment, guided by authentic linguistic dictionaries.
- Contemplating with both the mind and heart: using the mind to understand the verses, and sensing their spiritual and moral meanings with the heart, to achieve the desired balance in reception.
- Focusing on the overall objectives of the Qur'an: Understanding the verses in light of the general objectives such as achieving justice, mercy, and benevolence, as in the Almighty's saying: "Indeed, Allah commands justice, doing good, and liberality to kith and kin…" [An-Nahl: 90].
- Stripping away historical influences and returning to the original text:
    - Rereading the Qur'an away from interpretations influenced by circumstantial historical and social contexts.
    - Purifying understanding from narrations that are questionable in authenticity or that explicitly contradict the definitive Qur'anic text.
    - Focusing on the Qur'anic text as it was revealed, using the original Qur'anic manuscripts (paper and digital), and being relatively free from subsequent human additions (such as diacritics, vowel marks, and punctuation marks that were added for ease) when attempting to delve into the original meanings.
- Using the scientific method: precise linguistic analysis and comprehensive objective analysis of the verses.
- Treating the Qur'an as a comprehensive book of guidance: Realizing that the Qur'an is not merely a book of legal rulings, but rather a comprehensive way of life that guides man in all aspects of his existence.
- Cooperation and Cognitive Integration: Benefiting from the efforts of dedicated scholars and researchers and encouraging sound scientific research on the Holy Quran.

Interactive Contemplation and Digitization: Towards a Contemporary and Authentic Understanding

In an age of surging technology and accelerating digitization, this book offers a renewed vision for Quranic contemplation, making original Quranic manuscripts (both physical and digital) a pivotal starting point. This is evident in:

- Making manuscripts available digitally: to facilitate access to them by researchers and scholars worldwide, while ensuring the accuracy of the original texts.
- Harnessing digital technologies, such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text and an understanding of the history and development of manuscripts.
- Platforms for collective contemplation: Encouraging the creation of interactive spaces that enable contemplators to engage in constructive dialogues about understanding and interpreting verses, based on the diversity of readings drawn from manuscripts.
- Constructive critical interaction: which allows for the presentation and discussion of multiple viewpoints, enriching the overall understanding of the Qur'an.

The Holy Quran is the strong rope of Allah and His greatest blessing to all of humanity: "O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light." [An-Nisa': 174] It is the golden opportunity for salvation and success in this world and the Hereafter. Ultimately, the choice is up to the individual: either to make it a light, a guide, a cure, and a way of life by following and embracing it, thus attaining happiness in both worlds; or to turn away from it and abandon it, making it an argument against himself and deserving of misery and loss. Let a sincere and serious return to the Quran—through contemplation, understanding, and action—be our ultimate goal and our path to salvation and dignity.

This work, in its three volumes, represents, Presented in the form of a comprehensive series of specialized and interconnected articles, it offers a comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and the historical influences that may obscure its light. These articles combine to present a methodology of "interactive contemplation," which transcends superficial reading and invites delving into the depths of the Quranic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the fundamental origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not limit itself to criticism, but rather presents a series of new concepts and original visions that reconstruct the correct understanding of religion and life.

The ultimate goal of this comprehensive series is to enable readers to build a living and direct relationship with the Quran through a deeper understanding of its objectives and the application of its teachings as a comprehensive "book of guidance" in all aspects of life. This will enable readers to consciously contribute to building a society that draws its values from

divine revelation and engages positively with contemporary challenges. It is a call to every human being who searches for truth, strives for spiritual and moral advancement, and desires to build a sound and cohesive society, responding to the call of truth: "And hold fast, all together, to the rope of Allah, and do not be divided." [Al Imran: 103]

We ask God for success and guidance, and to make this work sincere for His sake and beneficial to His servants.

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(Third Edition)

2 "STRIKING IN THE QUR'AN" SERIES

2.1 Alternative Interpretations of 'Wadiribhunna': Towards a Comprehensive Understanding

introduction:

In previous sections, we explored the meanings of the word "daraba" in Arabic, applied unconventional interpretive approaches, and addressed the concept of relative lordship. All of this was aimed at arriving at a deeper and more Islamically consistent understanding of verse 34 of Surat An-Nisa: "As for those women from whom you fear disobedience, admonish them and leave them alone in bed and strike them." In this section, we will attempt to bring together all these threads in an effort to provide an understanding. *Integrated* For the verse.

A quick review of possible meanings:

During our exploration, we came across several meanings. *Possible* The word “beat” in the verse goes beyond the literal meaning of physical beating:

1. **Mental/psychological separation:** "Strike them" may mean "remove them from your minds," i.e., do not think about them (as a final step after preaching and abandoning them). This meaning is inspired by the idea that "strike" may mean turning away or turning away (as in {Shall We then turn away from you the message completely?} - Az-Zukhruf: 5).
2. **Making a change:** "Strike" may mean bringing about a change in the behavior of a disobedient wife, or in the state of the marital relationship. This meaning is inspired by the general meaning of "strike" as to bring about an effect or change.
3. **Make it clear:** "Darb" may mean making the wife see the consequences of her disobedience clearly. This meaning is derived from an analysis of the letters of the root ("ḍ" may denote clarity).
4. **Take a new step:** «Strike" may signify the beginning of a new phase in a relationship aimed at reconciliation. This meaning is inspired by root letter analysis ("b" may signify beginning) and the idea of relative divinity.
5. **Causing some kind of non-physical "harm" with the aim of repair:** This meaning is inspired by the application of the "fiqh al-sab' al-mathani" (the decomposition of "darab" into "darar" and "rabb"). The "harm" here does not necessarily refer to physical harm, but could be embarrassment, guilt, or fear of losing the relationship.

Towards a comprehensive understanding:

Can these meanings be combined into an understanding? *Integrated* For the verse? We believe it is possible, through the following steps:

1. **Emphasis on context:** The verse is talking about *rebellion* It is not just a simple disagreement, but rather a disobedience and rebellion of the wife against her husband, and a refusal to perform her marital duties.
2. **Sequence of steps:** The verse presents gradual steps for treating disobedience: preaching, then desertion in bed, then “beating.” This sequence indicates that each step is *An attempt at reform* And that "hitting" is *last* These attempts.
3. **"Hitting" as a "painful" but non-violent measure:** "Hitting" here can be understood as *Any action* The husband's decision (after exhausting preaching and desertion) has a "painful" effect on the wife (psychologically or socially), but it...*It does not amount to physical violence or insult.* This procedure aims to:
   - **Get the wife's attention:** To the seriousness of what you are doing.
   - **Showing the husband's seriousness:** That he will not accept continued disobedience.
   - Pushing the wife to review her behavior and reconsider her position.
   - **Open the door to dialogue:** This action may be a "shock" that prompts the couple to sit down and talk openly about their problems.
4. Examples of this "hit":
   - **Serious warning:** As if the husband says to his wife: “If this situation continues, we may have to separate.”
   - **Third party involvement:** The husband may ask a family member or friend to intervene to solve the problem.
   - **Take legal action:** As if the husband resorts to the judiciary (in extreme cases).
   - **Any other action:** It has a “painful” effect on the wife (in the sense we mentioned), but it does not amount to violence or insult.

Suggested reading of the verse (in light of this understanding):

{And as for those from whom you fear disobedience, admonish them and leave them alone in beds and strike them.}

And wives who fear disobedience and rebellion

“As for wives whose disobedience, rebellion, and refusal to fulfill their marital duties, begin by advising them and reminding them of God and the dire consequences of disobedience. If they do not respond, abandon them in bed (as an expression of dissatisfaction). If that does not work, take action that will have a painful impact on them (psychologically or socially), but without physical violence or humiliation, with the aim of drawing their attention to the seriousness of what they are doing, demonstrating your seriousness in not accepting the continuation of this situation, pushing them to review their behavior, and opening the door to serious dialogue to resolve the problem.”

Confirmation of Restrictions and Conditions:

- **Disobedience as an exceptional case:** This understanding of "hit" applies *only* On the case of disobedience (disobedience and rebellion), and not on any ordinary marital dispute.
- **"Hitting" as a last resort:** he *last* A step after exhausting preaching and abandonment.

- **"Hitting" is not an end in itself.** It is a means to an end, which is to fix the relationship.
- **Nonviolence:** "hit" here *It never means* Physical violence or insult.
- **The goal is to reform:** The ultimate goal is to repair the marital relationship and preserve the family.
- **Love and mercy:** All of this should be done within a framework of affection, compassion and understanding.

a summary:

This comprehensive understanding of “and strike them” attempts to combine:

- **Respect for the Qur’anic text:** And do not cancel or ignore the word "hit".
- **Commitment to Islamic values:** Which rejects violence and insult, and calls for affection and mercy in the marital relationship.
- **Considering the context:** The context of the verse (disobedience), and the sequence of steps.
- **Openness to broader meanings:** The word "hit" in Arabic.
- Benefit from diverse interpretive approaches (even if unconventional).

alert: This understanding is *suggestion* This is the result of our dialogue, and is not a final or binding interpretation. It remains open for further research, discussion, and reflection.

In the following and final research, we will summarize the most important ideas presented in the series and offer some recommendations on how to deal with Quranic texts in general.

2.2 "Striking in the Qur'an: The Problem of Traditional Understanding"

introduction:

Verse 34 of Surat An-Nisaa' (The Women): "As for those from whom you fear disobedience, admonish them and forsake them in beds and strike them..." is one of the most controversial and debated verses in the Qur'an, especially in modern times. This verse, which addresses the issue of dealing with a disobedient wife, includes the word "strike them," which has been—and continues to be—a major bone of contention among commentators and jurists, and between advocates of women's rights and those who reject violence against women.

This series of articles attempts to reread and understand this verse in light of the Arabic language, the objectives of Islamic law, and the general Quranic context, while being open to unconventional interpretive approaches. Our goal is not to abolish or distort the Quranic text, but rather to seek a renewed understanding that transcends narrow, literal interpretations and takes into account the supreme Islamic values of justice, benevolence, and good treatment.

The traditional interpretation of “and beat them”:

The majority of commentators and jurists agree that the “beating” mentioned in the verse refers to physical beating, but they restrict it to strict conditions and controls, including:

- **To be not violent:** It does not break a bone and leaves no trace.
- **To be for discipline, not revenge:** That is, its goal should be reform, not insult or harm.
- **To be the last stage of treatment:** That is, after exhausting other means (preaching and desertion in bed).
- To be struck with a siwak or something similar: that is, it is no more than a symbolic strike.

They cite prophetic hadiths as evidence for this, including:

- “None of you should beat his wife as he beats a slave and then have intercourse with her at the end of the day” (Narrated by Al-Bukhari).
- “Fear God with regard to women, for you have taken them as a trust from God, and you have made their private parts lawful for you by the word of God. They have the right to be fed and clothed by you in a reasonable manner. If you fear that they may become disobedient, then admonish them, forsake them in bed, and strike them, but not severely.” (Narrated by Muslim)

Problems of traditional interpretation:

Despite these conditions and controls, the traditional interpretation of “beat them” raises several problems in the modern era, including:

1. **Conflict with human rights concepts:** Beating, regardless of its severity, is a violation of human dignity and the right to physical and psychological integrity.
2. **Violence against women:** Many believe this interpretation opens the door to violence against women and justifies harmful practices under the guise of discipline.
3. **Psychological impact:** Even mild beating can leave negative psychological effects on a woman and affect the marital relationship.
4. **Misunderstanding and misapplication:** This interpretation may be misunderstood and used to justify domestic violence, even if it violates the conditions and controls set by jurists.
5. **Contradiction with the objectives of Sharia:** It contradicts the objectives of Sharia, which call for affection, mercy, and tranquility in the marital relationship.

Is there another understanding possible?

In light of these problems, the question arises: Is there another possible understanding of the verse? Could "hit" have a meaning other than physical beating? Can we understand the verse in a way that is consistent with the highest Islamic values and the objectives of Islamic law, which call for justice, benevolence, and good treatment?（Benouda Abdelghani）

This is what this series of topics will attempt to answer, through:

- A deeper linguistic analysis of the word "hit".
- Exploring unconventional interpretive approaches.
- Consider the general Quranic context.
- Taking into account the objectives of Sharia and the values of Islam.

2.3 In language: Does 'hit' necessarily mean physical beating?

introduction:

In the previous research, we raised the problem of the traditional understanding of "and strike them" in verse 34 of Surat An-Nisa, and asked: Is there another possible understanding? In this section, we will begin our search for an answer by returning to the foundation: the Arabic language. Does the word "strike" mean *necessarily* Physical beating? Or does it have other meanings that could shed new light on our understanding of the verse?

"Hit" in Arabic dictionaries:

When referring to ancient Arabic dictionaries (such as Lisan al-Arab, Taj al-Arus, and Miqyas al-Lugha), we find that the word "daraba" has multiple meanings that go beyond the literal meaning of hitting with a hand or tool. Here are some of these meanings:

1. **Hitting with the hand or other means:** This is the most common meaning, to knock something against something.
2. **hit the ground:** Travel and migration. {And when you travel throughout the land, there is no blame upon you for shortening the prayer.} (An-Nisa': 101).
3. Time has caused discord and division among people.
4. He was besieged: he was surrounded.
5. **He made an appointment for him:** Set a time for it.
6. **He gave him an example:** Show him something similar or comparable. {Allah has set forth an example...} (in many places in the Qur'an).
7. Behead him: cut off his neck.
8. Hit his hand: prevent him.
9. **Strike something:** Ignore him and turn away.
10. God made an example of truth and falsehood: He brought it into existence and created it.
11. He imposed humiliation on the Jews: he imposed it on them.
12. Imposing jizya on the People of the Covenant: imposing it on them.
13. **Ring strike:** Craftsmanship
14. **Clay beating:** He made it into milk.
15. Minting dirhams: minting them.
16. **Playing the oud:** Play it.
17. Stroke the string: move it.
18. Hit in color: lean towards it.
19. The tree's roots hit the ground: they went deep and took root.

20. **Beat the nerve:** Move and rage.

"Strike" in the Holy Quran:

The word "daraba" and its derivatives appear in the Holy Quran in numerous places with various meanings. Some of these meanings correspond to the meanings mentioned in dictionaries, while others may carry connotations specific to the Quranic context.

- **Hitting means traveling:**{And when you travel throughout the land...} (An-Nisa: 101).
- **Hitting means turning away:**{Shall We turn away from you the message...?} (Az-Zukhruf: 5).
- **Multiplication means creation:**{Then We inspired Moses, "Strike the sea with your staff," and it parted...} (Ash-Shu'ara: 63).
- **Proverbs:**{God has set forth an example...} (in many places).
- Hitting the ears: (Al-Kahf 11)

Conclusion:

From this linguistic analysis, it is clear that the word "beat" has multiple meanings in Arabic, and that physical beating is not the only, or even the most common, meaning. Context determines the intended meaning in each case.

Open question:

Based on this multiplicity of meanings for "beat," could the word "beat" in the verse {And beat them} have a meaning other than physical beating? Can we understand the verse in light of one of these other meanings?

This is what we will attempt to explore in the following sections, by applying unconventional interpretive approaches, examining the general Qur'anic context, and taking into account the objectives of Islamic law and the values of Islam.

2.4 Unconventional Approaches to Interpreting 'Wadiribhunna': Exploratory Attempts

introduction:

In the previous research, we saw that the word "beat" in Arabic carries multiple meanings, and that physical beating is not the only or inevitable meaning. In this section, we will move from a general linguistic analysis to an attempt to apply methods *unconventional* In interpreting the phrase "and beat them" in verse 34 of Surat An-Nisa, our goal is to explore whether these approaches can provide us with new insights into the meaning of the verse.

Important notice: The curricula that we will present here are: *Exploratory attempts*...and are not necessarily approaches adopted in traditional interpretation. The purpose is to open horizons for thought and contemplation, not to provide final or binding interpretations.

First: The method of changing the middle letter of the linguistic root:

- **The idea:** This method is based on the assumption that words with similar linguistic roots (with a single letter difference) may have similar or complementary meanings. By changing the middle letter of the root "daraba" (ḍ-r-b), we attempt to explore other words in the Quran that might shed light on the meaning of "daraba."
- Application:
  - **D-A-B:** There are no Quranic words with this root.
  - **D-W-B:** There are no Quranic words with this root (the word "dhub" is not found in dictionaries).
  - **D-Y-B:** There are no Quranic words with this root.
- **Results:** This method did not yield useful results in the case of "daraba," because changing the middle letter did not produce words with clear meanings in the Quranic context.
- **Rating:** This method, although novel, was not effective in this particular case.

Second: The method of literal analysis of the linguistic root:

- **The idea:** This method is based on analyzing the root letters ("Ḍād", "r", "b") individually, exploring their meanings in the Arabic language and in the beautiful names (if they exist), and then trying to combine these meanings to understand the meaning of the word as a whole.
- Application:
  - Z:
    - **In the language:** It may indicate strength, intensity, clarity/light, or narrowness/fog (as we saw in the analysis of the letter Dhad previously).
    - **In the beautiful names:** It is included in names such as "Al-Qadid," "Al-Qadir," and "Al-Muqtadir."
  - R:
    - **In the language:** It may indicate vision, compassion, care, and divinity.
    - **In the beautiful names:** It is included in names such as "the Compassionate," "the Most Gracious," "the Most Merciful," and "the Lord."
  - for:
    - **In the language:** It may indicate beginning, righteousness, blessing, emergence, interiority.
    - **In the beautiful names:** It may be included in names such as "Al-Bari'" and "Al-Barr."
- Inferred explanation (integration attempts):
  - **First interpretation (focusing on strength and clarity):**"Hitting" may mean using some kind of force or severity (not necessarily physical) to make the wife understand the matter clearly, or to make her see the consequences of her disobedience.
  - **Second interpretation (focusing on care and new beginnings):**"Hitting" may mean taking a new step in the relationship, the beginning of a new phase aimed at reform and care, based on the principle of relative lordship (as we will see later).
- **Rating:** This method offers several possibilities, but they remain general and nonspecific. It is difficult to be certain that any of these interpretations is the correct one. *only* What is meant in the verse?

Third: The method of "Fiqh al-Sab' al-Mathani":

- **The idea (simplified introduction):**This approach is based on the assumption that every word or concept in the Quran consists of two complementary pairs of meanings (or "mithnā"). By breaking down a word into pairs, attempting to understand each pair separately, and then combining the two meanings, a deeper understanding of the word can be achieved.
- Application on "hit":
  - **First pair: "harm»:** It can be associated with harm or injury (in the general sense, not necessarily physical).
  - **The second pair: "Lord":** It can be associated with lordship, care, reform, and education.
- **The deduced explanation:** "Hitting" can mean inflicting some kind of (non-physical) "harm" with the goal of "correcting" and "educating." This harm might be embarrassment, guilt, or fear of losing the relationship.
- **Rating:** This method provides a more specific explanation than the second method, but it still relies on:
  - A metaphorical interpretation of the word "harm".
  - Assuming that "Lord" here means reform (which is an indirect meaning of the word).
  - The methodology of “Fiqh al-Sab’ al-Mathani” itself, which needs further explanation and authentication (as we will see in the following research).

a summary:

In this section, we have attempted to apply three unconventional approaches to interpreting the word "wa-dhirbuhna." These attempts have yielded some interesting possibilities, but they have not yet provided a definitive alternative interpretation of physical beating. In the following research, we will delve deeper into the approach of "fiqh al-sab' al-mathani" and attempt to better understand it.

2.5 God's Lordship and Relative Lordships: Is It Related to 'And Strike Them'?

introduction:

In the previous research, we explored the "fiqh al-sab' al-mathani" approach to interpreting "wa-dribbuhunna," suggesting that the word "darb" may carry the meaning of "causing some kind of non-physical harm with the aim of reform." We linked this interpretation to the notion of "rububiyyah," arguing that "rabb" (as part of the word "darb") may refer to reform and education. In this section, we will delve deeper into the concept of rububiyyah in Islam, distinguishing between God's absolute lordship and relative lordships, to see if this distinction can shed further light on our understanding of the verse.

Lordship in Islam:

- **Linguistically:** Lordship is derived from the verb “rabba,” which means: the obeyed master, owner, reformer, manager, and educator.

- **In other words:** It is to attribute to God the exclusive right to create, own, and manage everything. That is, God alone is the Creator, Owner, and Disposer of everything.
- **God's absolute sovereignty:** It is the acknowledgment that God is the sole Lord of the entire universe, and that He has no partner in creation, dominion, or management. This Lordship is comprehensive, complete, and eternal, encompassing everything in existence.
- **Relative divinities:** It is an acknowledgment that there are creatures to whom God may entrust some tasks of management and care in the universe .*But within certain limits and capabilities* These are the divinities. *Limited* and *temporary* and *Bound* God willing.

Types of relative divinities:

- **The Lordship of Angels:** Angels are assigned specific tasks in the universe (such as sending down rain, preserving deeds, and taking souls), all by God's command and planning.
- **The Lordship of the Prophets and Messengers:** Prophets and messengers are charged with conveying God's message, teaching people, and guiding them.
- **Parental authority:** Parents are responsible for the care and upbringing of their children.
- **The Lordship of the Powerful:** Rulers and officials are responsible for managing people's affairs and establishing justice among them.
- **The lordship of prevailing ideas and beliefs:** These ideas may "educate" people (metaphorically speaking) and guide their behavior and decisions.

The relationship between God's Lordship and relative lordships:

- **Origin and branch:** God's Lordship is the origin and foundation, and all other Lordships are derived from it and subject to it.
- **Integration, not conflict:** There is no contradiction between God's Lordship and relative Lordships, but rather a complementary relationship. Relative Lordships are:*means* To realize God's sovereignty over the universe.
- **Monotheism:** Monotheism requires that we attribute all acts of Lordship to God, and that we consider that everyone who practices relative Lordship does so with God's permission and grace.

Relative divinity and "strike them":

How can we relate the concept of relative lordship to our understanding of "and strike them"?

1. **The husband as the "head" of the family (in the relative sense):**In Arab and Islamic culture, the husband is considered the "head of the family," meaning he is responsible for caring for it and managing its affairs (in cooperation with the wife). This does not mean that he is the "god" of the family, but rather that he*expensive* With special responsibility towards it.
2. **Reform as part of Lordship:** If we accept that "strike" in the verse may mean "causing some kind of non-physical harm with the aim of repair," then this "repair" can be considered part of the relative lordship of the husband. The husband (or wife) may need

to take some action (within the limits of Islamic law and morality) to repair a defect in the relationship.

3. **Limits and controls:** This relative divinity *Not absolute* A husband does not have the right to do whatever he wants with his wife. He is bound by Islamic law and morality, and is responsible before God for his actions.
4. **Love and mercy:** Relative lordship in the marital relationship must be *Built on love, compassion and understanding*, not on tyranny and oppression.

Conclusion:

The concept of relative dominance can help us gain a deeper understanding of "beat them." If we consider that the husband has a kind of relative dominance in the family, and that "beat" may mean taking a reformative action (within the bounds of Islamic law and morality), this may remove some of the problems associated with the traditional interpretation of the verse.

However, we must always remember that:

- This remains within the frame work *Possible interpretation*, not the definitive explanation.
- Relative lordship never means domination or violence.
- The ultimate goal is *Preserving the family* And repair the marital relationship with love and mercy.

In the following research, we will try to bring together all these ideas in an attempt to provide an understanding. *Integrated* For the verse.

2.6 Conclusion and Recommendations: Towards a Responsible Reading of the Qur'an

introduction:

We have reached the end of our journey of rereading verse 34 of Surat An-Nisa': "As for those women from whom you fear disobedience, admonish them and forsake them in beds and strike them." We began by challenging the traditional understanding of "strike them." We then explored the linguistic meanings of the word "strike," applied unconventional interpretive approaches, addressed the concept of relative divinity, and attempted to arrive at a comprehensive understanding of the verse. In this concluding section, we will summarize the most important ideas and offer some recommendations on how to engage with Quranic texts in general.

Key ideas:

1. **"Hit" is not necessarily physical beating:** The word "beat" in Arabic has multiple meanings, and the context determines the intended meaning. Physical beating is not the only or inevitable meaning.
2. **Unconventional approaches to interpretation may offer new insights:** Methods such as "middle letter change of the root," "literal root analysis," and "fiqh al-sab' al-mathani"

(although they need further grounding) may help us explore deeper meanings of Quranic texts.

3. **Relative divinity may shed light on the marital relationship:** The idea that the husband (or wife) may have a limited role in "reforming" the other (within the bounds of Sharia and morality) may help us understand "beat them" in a broader context.
4. **"And beat them" may mean taking a "painful" but non-violent action:** After exhausting preaching and abandonment, the husband may need to take action that will have a painful impact on the disobedient wife (psychologically or socially), but without physical violence or humiliation, with the aim of drawing her attention to the seriousness of what she is doing and pushing her to reconsider her behavior.
5. **The ultimate goal is reform:** All the steps mentioned in the verse (preaching, abandonment, "beating") are aimed at repairing the marital relationship and preserving the family.
6. **Integrated understanding requires consideration of context and values:** No Qur'anic verse can be understood in isolation from its context (linguistic, Qur'anic, and social) and from general Islamic values (justice, benevolence, affection, and mercy).
7. **Interpretation is an ongoing process:** Understanding the Qur'an is not a final or closed process, but rather an ongoing and ever-changing process that requires contemplation, reflection, and constructive discussion.

Recommendations for responsible reading of the Qur'an:

1. **Contemplation and reflection:** We must read the Qur'an with contemplation and reflection, and try to understand its meanings and objectives, and not be satisfied with a superficial or literal reading.
2. **Use the approved interpretation:** We must refer to the interpretations of reliable scholars and benefit from their knowledge and experience, but without making them a shackle on our minds.
3. **Considering the context:** We must understand the verses in context:
   - **Linguistic context:** Meaning of the word in Arabic.
   - **Quranic context:** The position of the verse in the Surah, and its relationship to other verses.
   - **Social/Historical Context:** The circumstances in which the verse was revealed (if any).
4. **Taking into account the objectives of Sharia:** We must understand the Qur'anic texts in light of the objectives of Islamic law (preserving religion, life, reason, offspring, and wealth).
5. **Commitment to Islamic values:** Our understanding of the Qur'an must be consistent with the highest Islamic values (justice, benevolence, love, mercy, rejection of injustice and violence).
6. **Openness to diverse interpretive approaches:** We can benefit from different approaches to understanding the Qur'an, whether traditional or non-traditional, provided that these approaches are governed by the rules of language and interpretation.

7. **Scientific humility:** We must be humble in our understanding of the Qur'an, admit that we may make mistakes, and be prepared to correct our understandings if they prove to be wrong.
8. **Constructive dialogue:** We must engage in constructive and objective dialogue and discussion about religious issues, and respect the opinions of others, even if we disagree with them.
9. **Non-fanaticism and extremism** We must avoid fanaticism and extremism in understanding religion, and take concessions and facilitations.

conclusion:

The Holy Quran is the eternal book of God, a source of guidance and light for all humanity. Understanding this great book is the responsibility of every Muslim, male and female. This series of posts is a humble attempt to contribute to this understanding by rereading a single verse from the Quran. We hope this attempt has opened the door to constructive dialogue and discussion, and will serve as an incentive for further contemplation and reflection on the Book of God.

3 REVISION MISCONCEPTIONS ABOUT JINN AND DEMONS

3.1 Jinn between text and interpretation: a methodological framework for understanding

Introduction: Stepping outside the circle of traditional assumptions

Before delving into the details of the concept of "jinn" as depicted in the Holy Quran, it is necessary to establish a methodological framework for the discussion. As Professor Samer Islambouli explains, ideas related to jinn are not among the fundamental pillars of faith or the core of good deeds that directly regulate human relationships. This means they fall outside the scope of "religion" in its strictly doctrinal sense, opening the door to multiple visions and differing perspectives on understanding them.

Therefore, the understanding presented in this series is not 100% definitive, nor does its presenter possess absolute evidence to prove it definitively. Research into these matters relies on available data and indicators. Fixating on a single interpretation of the Quranic text is not proof in and of itself, especially when it concerns concepts with profound linguistic and intellectual dimensions.

Go beyond the superficiality of understanding the word "jinn"

There is no dispute over the occurrence of the word "jinn" and its derivatives (such as "jinn" and "jan") in the Holy Quran. An entire surah (chapter) bears the name "Al-Jinn," and numerous verses mention "a group of jinn" listening to the Quran. The dispute is not over the word's presence in the text, but rather over its understanding and interpretation. Relying on the common or traditional meaning without delving into the linguistic connotations and the Quran's various contexts is a form of superficiality in study, thought, and discussion.

Methodology for Understanding "Jinn": The Importance of a Holistic Perspective and Recitation of Texts

To understand the concept of "jinn" more deeply and precisely, Professor Islambouli proposes a methodology based on "reciting" everything related to the creation of humans and jinn. This involves collecting all relevant verses and texts and studying them as a single, interconnected unit to arrive at a comprehensive judgment on the partial text. He likens this process to assembling a complex puzzle; the overall picture cannot be understood by examining one piece in isolation. Each piece (partial text) must be placed in its proper place within the overall framework (the overall system of texts) for the picture to become clear. Being carried away by fanciful interpretations or individual perceptions of a single verse without relating it to the overall system is a methodological error, similar to someone who cites "Woe to those who pray" in isolation from its context, thus dividing the Quran into "parts" (i.e., separate parts).

Man: A two-dimensional being - earthy and fiery (the soul as a "djinn")

In the context of understanding the “jinn,” Professor Islambouli presents a vision that considers humans as creatures with two basic dimensions:

1. **Biological (physical) dimension:** It is the material aspect created from earth and water (clay), which undergoes organic and cellular development to form the biological body. This aspect is beyond dispute.

2. **Psychological (spiritual/energy) dimension:** It is the "soul" that made this human being a hearing, seeing, discerning, and rational being. This soul, according to this argument, is what is meant by the word "jinn" when God Almighty says: "And He created the jinn from a smokeless flame of fire" (Ar-Rahman: 15). "Jinn" here is a necessary description of the soul, as it was created from "a smokeless flame of fire" (an expression referring to a hidden energy, not the known physical fire).

"Jinn" as an acquired characteristic and "Jinn" as an intrinsic characteristic of the soul

Professor Islambouli distinguishes between:

- **"Jinn" as an acquired human characteristic:** A person may be characterized in their daily lives as "genie," meaning their lifestyle becomes hidden and concealed from the general public, such as a major businessman, a head of state, or an influential figure who doesn't interact directly with the public. This is an acquired trait that may fade.

- **"Jinn" as an essential attribute of the soul:** The human soul is by nature a "jinn," meaning it is created from a hidden, truly invisible energy that resides within the human body. This quality is inherent to the soul and inseparable from it, similar in this respect to angels, who are also "jinn" (hidden) beings according to the Qur'an, created from energy.

Re-understanding Satan's dialogue with God

Based on this understanding of man as a two-dimensional being (fiery/psychological and earthly/physical), Professor Islambouli presents a scenario of what took place in Iblis's dialogue with God when He commanded him to prostrate to Adam:

- Iblis, in justifying his disobedience, referred to the creation of himself (his psychic/energy side) from fire, and neglected to mention the creation of his earthly body.
- In contrast, when he spoke about Adam, he said, "I created him from clay," ignoring the psychological/fiery side of Adam.
- The truth is that both of them (Adam and Iblis) were created from fire (as soul/energy) and from dust (as body).
- Therefore, the discussion ended with the expulsion of Satan, because there was no longer any logic to the dialogue, but rather stubbornness, ignorance, and distortion of facts. This is like someone bragging that their blood contains white blood cells while another person's blood contains red blood cells, ignoring the fact that both contain both types.

Denying the mythical concept of the "ghostly genie"

Professor Islambouli emphasizes the need to abolish the mythical concept of the "ghostly genie," which many imagine. This concept, in his opinion, is a product of the social imagination of the entire human race, and is embraced by various pagan cultures. Only atheists (who do not believe in the unseen world at all) do not believe in this ghostly genie, as do those who deny the existence of the soul and consider it merely a product of chemical and neural reactions in the brain, in order to avoid belief in the self and the belief in the unseen world and the Creator that it may lead to.

Conclusion and call for research

This presentation by Professor Islambouli is an attempt to provide a "rationalized" (reason- and data-based) understanding of the concept of jinn, rather than simply repeating popular wisdom. He calls for further research and elaboration, pointing to his lectures and book "A Human Study of the Spirit, Soul, and Thought" (especially the chapter on the study of jinn), and "The Scientificity of the Arabic Language and Its Universality" as important works for those who wish to learn more. It can be stated explicitly that these ideas are **From the proposal of Professor Samer Islambouli** To document the source and give the reader an idea of the intellectual background.

3.2 "Devils in the Qur'an: Who are they and what is their reality?"

introduction:

"Satan" and "devils" are two words that evoke a mixture of awe and revulsion, and are often associated in our minds with evil, darkness, and temptation. But does this stereotypical image truly reflect what the Holy Quran means by "devils"? Is this concept

limited to hidden beings seeking to mislead humans? Or does it have dimensions beyond the traditional image, as the linguistic and contextual analysis adopted by Professor Samer Islambouli reveals?
In this study, we will delve into the Quranic meaning of the word "devils," attempt to understand their true nature and their relationship with jinn and humans, and explore the various dimensions of this concept, which has long sparked controversy and questions. Our goal is to arrive at a deeper and more comprehensive understanding of "devils," free from cultural influences that may have distorted their true image.

Satan: linguistic and technical meaning

- **Linguistically:** The word "Satan" is derived from the root (sh-t-n), which denotes distance, distance from truth and goodness, and rebellion. From this, they say: "Shatana 'an al-shay'" meaning he distanced himself from it and rebelled. And "Bir Shatun" means deep and has a long bottom.

- **Technically (according to Islambouli's approach):**In Quranic usage, “Satan” is not so much the name of a specific being as it is **characteristic** For every rebellious and disobedient person, whether human (humans in their apparent being) or jinn (in the sense we explained earlier as the hidden human soul or hidden forces), Satan represents the force or tendency that calls for evil and corruption, and turns away from and distances one from truth and goodness.

The difference between Satan as an attribute and Iblis as a symbol
It is important to distinguish, as Professor Islambouli points out, between “Satan” as a general term for rebellion, disobedience, and deviation from the truth, and “Iblis” as a proper noun that represents the greatest symbol of this rebellion:

- **Satan (as an adjective):**It refers to anyone or everything that is characterized by rebellion and deviation from the truth, and calls for evil and corruption. This demon can be a human being (the human devil), a rebellious human soul (the jinn devil in the psychological sense), or even another hidden force.

- **Satan (as a symbol):**He is the being mentioned in the Qur'an who refused to prostrate to Adam and vowed to seduce and mislead humanity. Iblis was the first to bear the title "Satan" in this clear sense of rebellion against God's command, and he represents the ultimate symbol of arrogance, conceit, and disobedience.

Devils in the Qur’an: Humans and Jinn (meaning the soul)
The Holy Qur’an confirms that “devils” (those with the attribute of Satan) can be human or jinn, and that they cooperate in misguidance and corruption:

- “And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent.” (Al-An’am: 112)
This verse explicitly refers to the existence of "human devils" (rebellious humans) and "jinn devils" (which, according to Islambouli's approach, can be understood as rebellious

human souls or hidden evil forces operating from within humans or through hidden groups). Both cooperate in beautifying falsehood and deceiving people.

Human devils: Who are they and how do they work?

"Human devils" are humans who are characterized by rebellious, evil, and corrupt natures, and who seek to mislead others and lead them astray from the truth. They can be:

- Unjust and corrupt rulers.
- Advocates of sedition, extremism and violence.
- Promoters of destructive ideas and decadent values.
- Influential people who use their influence to control and corrupt others.
- Exploiters and monopolists who spread corruption on earth.

These "devils" work by: spreading doubts and lies, embellishing falsehood, arousing lust, intimidation and fear, and misleading use of media and technology.

Jinn demons (meaning rebellious souls and evil hidden forces):

"Jinn demons" here can be understood as human souls that have rebelled against common sense, or as hidden forces (whether internal psyches or hidden human groups with sinister aims) that practice evil and corruption and seek to mislead humanity. This can be represented by:

- **Obsessions and negative thoughts:** Which is cast by the rebellious soul (commanding evil) or the hidden forces of seduction in the human heart to push him towards sins.
- **Evil psychic forces:** Such as arrogance, envy, hatred, and unbridled anger, which stem from an undisciplined soul and destroy human relationships and societies.
- **Hidden entities with destructive goals:** Such as secret organizations that plan to control and corrupt, or organized crime networks that operate in the shadows.

The relationship between human demons and jinn demons: cooperation and integration

The “devils of mankind” (rebellious humans) and the “devils of jinn” (rebellious souls or evil hidden forces) cooperate and complement each other in the process of misguidance and corruption:

- The jinn devils (rebellious souls or seductive forces) whisper and tempt evil deeds to humans.
- The devils of mankind (rebellious humans) carry out these evil thoughts and obsessions in reality, and spread them among people.
- Some “human devils” may seek the help of “jinn devils” (meaning other hidden forces or people experienced in charlatanism and deception) to achieve their evil goals.

Conclusion: Towards a Comprehensive Understanding of Demons

Our understanding of "devils" in the Qur'an, according to Professor Islambouli's approach, must transcend the stereotypical image of terrifying, hidden beings. "Devil" is an attribute of any force or tendency that calls for evil, corruption, and rebellion against the truth, whether this attribute is embodied in a human being (devils among humans), a rebellious human soul, or another hidden force (devils among jinn). This comprehensive understanding makes us more aware of the sources of evil in the world, whether internal (from ourselves) or external (from others or hidden forces of influence), and more capable of confronting and overcoming them.

3.3 Linguistic Roots: Are 'Jinn' Supernatural Beings?

introduction:

The word "jinn" has long been associated in the minds of many with a world of the hidden and mysterious, and with the worlds of spirits and supernatural beings that transcend human capabilities. Generations have passed down stories and folk tales depicting jinn as beings capable of taking on different forms, causing harm, and even possessing humans. But does this common perception truly reflect the meaning of the word "jinn" in its linguistic origins, especially when we return to the methodology of understanding language that links the connotations of words to physical and sensory perceptions, as Professor Samer Islambouli asserts? And is its meaning limited to these supernatural beings?

This research is the first in a series that aims to re-read and understand the unseen world as depicted in the Holy Quran, specifically the concept of "jinn." We will embark on an exploratory journey that begins with the linguistic roots of the word "jinn," uncovering its original meanings derived from tangible reality. We will understand how this concept has evolved over time and how popular culture has shaped its current image. Our goal is to lay the foundation for a deeper and more accurate understanding of the concept of "jinn," free from the myths and legends that may have distorted its true image.

The linguistic root (J N N): concealment, cover, and what is related to them

The word "jinn" in Arabic is derived from the triliteral root (j-n-n), which carries basic connotations related to concealment, hiding, and covering. As Professor Islambouli explains in his approach, these linguistic connotations are often linked to real-life or physical observations. These connotations are evident in many words derived from this root, which we use in our daily lives, including:

- **The fetus:** He is the newborn hidden in his mother's womb, veiled from view. (A real-life example of veiling)
- **heaven:** It is the shield or jacket that a warrior uses to protect himself from blows in battle. It covers and protects him. (A tool for physical cover)
- **The shield/the shield:** It is the shield used by the fighter to protect himself from arrows and swords, as it provides him with cover and protection. (A tool for physical cover)

- **Madness:** It is the loss or covering of the mind. The insane person is the one whose mind is covered and who is unconscious. (A state of the mind being covered from sound perception)

- **Al-Janan (with an open jim):**It is the heart, and it is called this because it is hidden inside the chest, away from the direct senses. (Hidden organ)

- **Al-Jinan (with a kasra on the letter jim):**It is the plural of Jannah, and Jannah is a garden with dense trees that conceals what is inside with its shade and branches. (A place characterized by concealment due to the density of its plants)

- **Paradise (with an open jim):**It is the home that God has prepared for His righteous servants in the afterlife, and it is hidden from our eyes in this worldly life. (A hidden, unseen place)

- **Night fell upon him:** That is, the night covers him with its darkness. (A natural phenomenon of covering)

- **The night has covered him:** Meaning: The night covered him, that is, it covered him.

Through these examples, we note that the root (ج ن ن) is not limited to a single meaning, but rather encompasses a wide spectrum of connotations related to concealment and cover, whether this concealment is physical (such as a fetus in its mother's womb, or paradise with its trees) or spiritual (such as madness as a state of covered mind, or jannah as a concealed heart). All of these connotations can be traced back to a realistic or sensory observation of the concept of "covering."

Jinn in linguistic dictionaries: Beyond the supernatural beings

If we move from the everyday uses of words derived from the root (jn n) to the respected Arabic dictionaries, we will find that the definitions of “jinn” emphasize the meaning of concealment and hiding.

- Lisan al-Arab by Ibn Manzur: The jinn are defined as “the opposite of humans... they are called this because they hide from humans.” He indicates that “jinn” is the father of the jinn.

- Al-Qamus Al-Muhit by Al-Fayruzabadi: The jinn are defined as “the opposite of humans... they are called so because they hide and conceal themselves from the eyes.”

- Taj al-Aroos by al-Zubaidi: Provides similar definitions, adding that “jinn” can refer to “everything hidden from you.”

- Ibn Faris’s Language Standards: “Jinn” goes back to one root, which is “concealment and concealment.” He says: “As for the jinn, they said: They were named thus because they cannot be seen.”

These definitions confirm that the basic meaning of the word "jinn" in Arabic is "hiddenness" and "concealment," and that this meaning is not limited to a specific type of being, but can encompass everything hidden from the senses. This opens the door, as we will see in subsequent articles, to a broader and more flexible understanding of the

term in the Holy Quran, one that transcends popular perceptions that may have limited it to a narrow scope.

Moving from language to popular perceptions

It is noteworthy that the original meaning of the word "jinn," associated with concealment and secrecy, has deviated from its precise meaning in popular perceptions, and it has often been restricted to supernatural beings. This shift is due to several factors:

- The influence of oral tradition: Stories and folk tales passed down through generations played a significant role in shaping the image of jinn in people's minds. These stories often exaggerated the jinn's powers and gave them a mythical character.
- Confusing religion and superstition: Sometimes, true religious beliefs were confused with superstitions and myths, leading to distorted perceptions of jinn.
- Literal interpretations: Some interpretations that did not take into account the context or metaphorical meanings contributed to the consolidation of this image.

Conclusion: Towards a Deeper Understanding of the Jinn

Returning to the linguistic roots of the word "jinn" reveals that its original meaning does not necessarily refer to supernatural beings, but rather to a broader and more inclusive concept: "hiddenness" and "concealment." This linguistic understanding, emphasized by Professor Islambouli's approach of linking language to tangible reality, opens up new horizons for understanding the Quranic verses that speak of jinn and frees us from the constraints that may have been imposed on us by narrow popular perceptions. In the next article, we will examine how the Holy Quran uses this word with its various connotations.

3.4 "The Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts"

introduction:

In our previous research, we explored the linguistic roots of the Arabic word "jinn" and found that its original meaning revolves around concealment and concealment, and that it is not limited to supernatural beings. Now, we turn to the Holy Quran to see how this sacred book uses the word "jinn" and the connotations it carries in its various contexts. Will the Quran confirm the original linguistic meaning of the word? Or will it introduce us to a new and different concept?

The truth is that the Holy Quran, as is its custom in using the Arabic language, does not limit the word "jinn" to a single, narrow meaning. Rather, it uses it with remarkable semantic flexibility, indicating multiple meanings that transcend common popular perceptions. This diverse Quranic usage, as Professor Samer Islambouli points out, opens up broader horizons for understanding the unseen world and prompts us to reconsider many concepts we may have inherited without careful examination.

Review of Quranic Verses: “Jinn” in Different Contexts

Let us begin our journey of exploring the Quranic use of the word "jinn" by reviewing some of the verses in which the word appears and analyzing its various contexts, guided by Professor Islambouli's approach to understanding the Quranic text:

1. **Meaning concealment and general obscurity (or unknown groups):**

- “And remember when We directed to you a company of the jinn, listening to the Qur’an. And when they attended it, they said, ‘Listen.’ And when it was concluded, they turned back to their people as warners.” (Al-Ahqaf: 29)

- “Say, ‘It has been revealed to me that a group of jinn listened and said, ‘Indeed, we have heard an amazing Qur’an.’” (Al-Jinn: 1)

Traditional interpretation holds that these "jinn" are hidden beings. However, Professor Islambouli believes that "jinn" here may refer to groups of humans unknown to Meccan society at the time, or to strangers or influential individuals who listened to the Quran. The meaning revolves around their being "hidden" or "unknown" to the original listeners of the message.

2. **Meaning of the human "soul" (the hidden or inner side of the human being):**

This is one of the most important insights provided by Professor Islambouli. When the Qur'an addresses both "jinn and mankind," it often refers to the human soul (the inner, conscious, thinking, hidden aspect) by "jinn" and to the outward, physical aspect of man by "humans."

- “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.” (Ar-Rahman: 33)

The challenge here is directed at the human being in both its aspects: his soul (his mind and hidden mental abilities) and his body (his physical abilities). In other words, the human being in his entirety, with his inner and outer abilities, is called upon to take this challenge.

- “O company of jinn and mankind, did there not come to you messengers from among you, reciting to you My verses and warning you of the meeting of this Day of yours…” (Al-An’am: 130)

Messengers come to man with both sides (soul and body).

3. **Meaning of angels (beings hidden from sight):**

- “And they made between Him and the jinn a kinship. And the jinn have certainly known that they will be brought forth.” (As-Saffat: 158)

Islambouli points out that the “jinn” here (meaning jinn, which refers to angels in this context) that the polytheists attributed to God as daughters, they themselves knew would be brought to account.

4. **Meaning intense darkness (covering things):**

- “And when the night covered him, he saw a star. He said, ‘This is my Lord…’” (Al-An’am: 76).

"The night covered him with its darkness" means it covered him with its darkness and concealed him.

5. **Meaning the fetus in its mother's womb (hidden):**

- “…He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers…” (An-Najm: 32).

"Ajinnah" is the plural of "fetus", which is the organism hidden in the womb.

6. **Meaning of madness (hidden mind):**

- “Have they not considered? Their companion is not possessed by madness. He is only a clear warner.” (Al-A’raf: 184)

"Jinnah" here means madness, that is, what is wrong with their companion that obscures his mind.

7. **Meaning beings with power and concealment (people of experience and hidden power):**

- “An ‘Ifrit from among the jinn said, ‘I will bring it to you before you rise from your place…’” (An-Naml: 39).

(This will be detailed in the next article.)

Jinn as part of human society:

By analyzing these and other verses, and based on an understanding of "jinn" as a hidden aspect of humanity (the soul) or as hidden human groups or groups with special abilities, we note that the Holy Quran does not present "jinn" as beings completely separate from humans, but rather indicates an interaction and overlap. The Quranic discourse, "O company of jinn and mankind," emphasizes that humans, with both their aspects (the hidden/psychological and the apparent/physical), share in life, in duty, and in accountability before God.

If we understand “jinn” in some contexts as possessors of hidden power and influence (whether intellectual, economic, political, or even hidden technological powers), then they become part of human society, influencing and being influenced by it.

Conclusion: Towards a broader Quranic understanding of the jinn

Examining the Quranic verses with an approach that takes into account the flexibility of the language and its multiple connotations, as Professor Islambouli did, reveals that the Quran uses the word "jinn" in broader meanings than just supernatural beings. The Quran suggests that "jinn" can be understood as:

- **Human soul:** The conscious, thinking, hidden side of man.
- **Hidden powers:** Whether human (influential people, anonymous groups) or natural (the darkness of night).
- **Cases of concealment:** Like a fetus in the womb, or madness as a cover for the mind.

- **Angels:** In certain contexts.

This broader Quranic understanding of the jinn frees us from the constraints imposed on us by narrow popular perceptions. It allows us to view the unseen world with an open mind and understand the Quranic verses more deeply and realistically. It also connects the unseen world with the visible world through language and logical understanding.

3.5 "The Afreet in the Qur'an: Are They Really Terrifying Demons?"

introduction:

When we hear the word "afreet," stereotypical images of giant, horned, fanged creatures emerging from magic lamps or causing disasters and horrors often come to mind. This image, deeply rooted in popular culture and perpetuated by films and fantasy stories, makes us view "afreet" as terrifying creatures belonging to a world of evil and darkness. But does this perception align with what the Holy Quran says about "afreet"? Does the word carry connotations other than those we are accustomed to, especially if we trace its linguistic origins, as Professor Samer Islambouli does?

In this research, we will focus on the word "ifrit" as it appears in the story of Solomon, peace be upon him, in Surat An-Naml. We will attempt to understand its true meaning through careful linguistic analysis and careful Quranic context. Our goal is to free ourselves from the constraints imposed by common stereotypes and reach a deeper and more realistic understanding of the word "ifrit," free from myths and legends.

Linguistic analysis of the word "Afreet": beyond the stereotype

The word "afrit" in Arabic, as Professor Islambouli points out in his analysis, is most likely derived from the root (af-r), which carries connotations related to dust, strength, cunning, and deceit.

- **Al-Afar (with the first letter Ain and the second letter Fa open):**It is the face of the earth and the dirt. Hence their saying: "He rubbed his face in the dirt," meaning he rolled it in it.

- **Al-Ifr (with a kasra on the 'ayn and a sukoon on the fa'):**He is the cunning, malicious, crafty, strong and powerful.

- **Al-Ifriya (with a kasra on the 'ayn, a sukoon on the fa', and a shaddah on the ya'):**He is the malicious, evil, cunning, or experienced person in matters.

- **Nephrite Ifrit:** It is said of a very cunning, deceitful and strong person who cannot be defeated.

Through these meanings, we note that the root ('a f 'r) and its derivatives, such as "'afreet," do not directly refer to a supernatural being, but rather point to qualities such as strength, cunning, deceit, and deep experience with matters, and perhaps a connection to the earth and soil (a metaphor for field experience).

"Ifrit" in the story of Solomon: the context and implications of the verse

Let us now look at the verse in which the word “Ifrit” appears in Surat An-Naml:

He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?" An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy." (An-Naml: 38-39)

This verse tells of a dialogue between Solomon, peace be upon him, and the "elders" (the leaders and those with authority over him) about bringing the throne of the Queen of Sheba. At this point, an "Ifrit" from among the jinn appears to offer his services.

The traditional interpretation of this verse sees "ifrit from the jinn" as a supernatural being, of the jinn kind, endowed with extraordinary power. However, if we consider the linguistic analysis of the word "ifrit" (denoting strength, cunning, and experience) and the word "jinn" (denoting hidden people, or those with special or hidden abilities, or even nomadic Bedouins skilled in desert affairs, as we noted earlier), we can propose an alternative, more realistic interpretation, in line with Professor Islambouli's approach:

- **"A genie from the jinn":**It may refer to a powerful, skilled, cunning, and experienced individual ("ifrit") among the "jinn" (in the sense we have mentioned: a group of people with special skills or who are not generally known, or perhaps experts in transportation, construction, or the like, whom Solomon sought help from). It is not unlikely that they were human beings with superior abilities and expertise in a particular field.

- **"I will bring it to you before you rise from your seat":** This phrase does not necessarily imply superhuman speed, but it could mean that this person (the "demon") was confident in his ability to complete the task very quickly given the distance and effort required, perhaps because he was an expert on roads, had advanced means of transportation (for his time), or had a strong and organized team.

- **"And indeed, I am strong and trustworthy over it."** This statement confirms that this person possessed the necessary qualities for this task: the strength to carry and transfer the throne, and the trustworthiness to preserve it and not neglect it.

Critique of popular perceptions: Where did the image of the terrifying goblin come from?

If the "ifrit" in the Qur'an does not necessarily refer to a terrifying supernatural being, but rather to a powerful, cunning, and experienced character, then where did this common stereotype come from?

- **Oral heritage and myths:** Folk tales often exaggerate characters' abilities and attribute supernatural qualities to them, especially those associated with strength and mystery.

- **Interpretations that do not take into account the linguistic origin:** Some interpretations may have veered towards the supernatural without a careful return to the linguistic root and practical context of the story.

- **Literature and art:** Literary and artistic works have contributed to the consolidation of the imaginary image of the goblin.

Conclusion: Towards a More Realistic Understanding of Goblins

A linguistic analysis of the word "ifrit" and the Quranic context in which it appears invites us to reconsider the common stereotype of "afreet." The "ifrit from the jinn" in the story of Solomon may have been nothing more than a person of exceptional strength, cunning, and superior practical experience, who was part of Solomon's (hidden or private) workforce.

This more realistic understanding of the "demons" does not diminish the significance of the Quranic story, but rather makes it more rational and logical, focuses on human abilities (or creatures with special abilities) that can be harnessed for good and construction, and frees us from the myths and legends that may have obscured the true meanings of the verses.

3.6 Misunderstanding of Jinn and Devils: Causes and Consequences

introduction:

Having explored the linguistic meanings and Quranic connotations of the concepts of jinn, afareet (demons), and shaytans (devils), and attempted to provide a more realistic and logical interpretation of these concepts, guided by the approach of Professor Samer Islambouli, we now come to a crucial point: Why has misunderstandings prevailed? Why have superstitions and sorcery associated with these concepts spread in popular culture? What are the negative consequences of this misunderstanding?

This research sheds light on the root causes that have led to the distortion of Quranic concepts about jinn and devils, and will reveal the devastating effects this distortion has had on individuals and society. Our goal is to understand the seriousness of this misunderstanding, strive to correct misconceptions, and return to a correct understanding of Islam.

Reasons for misunderstanding jinn and devils:

The misunderstanding of the concepts of jinn and devils in the Qur'an can be traced back to several intertwined reasons, including:

1. **Relying on literal and superficial interpretations and separating the text from reality:**

- Many people tend to read the Qur'anic texts literally and superficially, without attempting to understand the general context of the verses, and without referring to the original linguistic meanings of the words as they are used in physical reality.

- This literal interpretation, and the separation of the Qur'anic text from the observed reality it was revealed to address, leads to misconceptions about jinn and demons, as if they were exclusively supernatural beings, living in a world completely separate from ours, and possessing purely magical powers.

2. **The influence of popular culture and ancient myths (Israeli and non-critical traditions):**

- Popular culture is replete with stories and tales about jinn and demons, often drawn from ancient myths and legends, including influences from Israelite traditions and other unexamined cultural heritages.

- These stories and tales instill a distorted stereotype about jinn and demons, making them appear as terrifying and evil creatures.

- Movies, TV series and fictional stories further reinforce this stereotype.

3. **Neglecting the Qur'anic context and precise linguistic analysis related to reality:**

- When interpreting verses related to jinn and devils, the overall Qur'anic context is often neglected, and the focus is on individual words in isolation from their overall context and the reality to which they refer.

- The precise linguistic analysis of words is also neglected, with a return to their tangible and realistic origins, and reliance on common and popular meanings, without referring to respected linguistic dictionaries and the methodology of understanding language through reality.

4. **Lack of critical thinking, contemplation, and linking the text to life:**

- Many people accept traditional interpretations of jinn and demons without critical thought or consideration, and without attempting to verify their validity, logic, or relevance to real life.

- This lack of critical thinking and failure to connect the Qur'anic text to real life and its problems makes them vulnerable to superstitions and sorcery.

5. **Absence or weakness of scientific and realistic explanation:**

- The lack of explanations that connect Quranic concepts to contemporary reality and natural and social laws, and that clarify how these concepts can be understood in light of modern science and real-life observations, instead of immediately resorting to supernatural, metaphysical explanations for anything that is "jinn" or "devil."

Results of misunderstanding jinn and devils:

Misunderstanding the concepts of jinn and devils in the Qur'an has many negative consequences for the individual and society, including:

1. **The spread of superstitions, sorcery and quackery:**

- When people believe that jinn and demons are exclusively supernatural beings capable of harming them, they become more susceptible to superstition and sorcery.

- Many people turn to sorcerers, wizards, and charlatans to seek protection, bring good luck, or harm others.

- This leads to the spread of quackery and superstition, and the exploitation of people financially and psychologically.

2. **Fear, delusion, and pathological anxiety:**

- Misconceptions about jinn and demons create fear, illusion, and anxiety in people's souls, leaving them in a state of constant tension, and may prevent them from taking positive action in life.

3. **Distorting the image of Islam and presenting it as a superstitious religion:**

- When people associate Islam with superstition and sorcery, it distorts the image of Islam and makes it appear as a superstitious and backward religion, unable to keep up with the times.

4. **Weakening true faith based on awareness and responsibility:**

- True faith in God requires trusting in Him, understanding His laws in the universe and society, relying on Him in all matters, and not fearing anything other than Him except to the extent that it represents a real danger.

- When people are overly afraid of supernatural forces, it can weaken their ability to take responsibility and take realistic action to address their problems.

5. **Negative impact on mental and psychological health and cultural giving:**

- Belief in superstitions and myths can lead to psychological and mental disorders, and disrupt the individual's and society's energies for creativity and production.

Proposed solutions:
To address this problem, we must:

1. **We return to the Holy Quran and contemplate it with a realistic linguistic methodology:**

- We must read the Qur'an with contemplation and reflection, and try to understand its true meanings by connecting them to reality and living language, as Professor Islambouli calls for.

- We must rely on interpretations that take into account the context and the original linguistic meaning related to reality, and avoid superficial and superstitious interpretations.

2. **We spread correct religious awareness based on deep understanding:**

- We must work to spread correct religious awareness among people, and correct misconceptions about jinn, devils, and others.

- We must use different media to spread this awareness.

3. **We fight superstitions and sorcery with thought and science:**

- We must fight superstitions and sorcery by all possible means, expose their falsehood, and demonstrate their harm to the mind and society.

4. **We encourage critical thinking and the scientific method:**

- We must encourage people to think critically, and not accept anything without thought, scrutiny, or factual evidence.

Conclusion:
The misunderstanding of the concepts of jinn and demons in the Holy Quran has multiple causes, the most important of which is the separation of the text from its linguistic and everyday reality, which has serious negative consequences for individuals and society. To address this problem, we must return to the Holy Quran and contemplate it with a conscious methodology, spread true religious awareness, combat superstitions and sorcery, and encourage critical thinking.

3.7 "Jinn and Demons in Contemporary Reality: How Do We Deal with Them?" (Series Finale)

introduction:
Having reviewed the linguistic roots of the concepts of jinn and devils, analyzed their various Quranic uses, and uncovered the causes and consequences of misunderstandings, we now arrive at the most important question at the end of this series: How can we apply this new and enlightened understanding, presented by Professor Samer Islambouli's approach, to our daily lives? How do we deal with "jinn" and "devils" in the 21st century, in a world dominated by technology, globalization, and rapid change, if we understand these terms in their broader, more realistic sense?
This concluding research will provide a practical framework for dealing with these concepts in contemporary reality, based on the understanding we have achieved. Our goal is to move from mere theoretical understanding to practical application, and to live a more conscious and positive life, freed from myths and illusions, and aware of our responsibilities.

1. Dealing with “jinn” (meaning the human soul and its hidden and concealed powers):
If we understand the “jinn” in many Qur’anic contexts as referring to the human “soul,” that is, the hidden, conscious, thinking, and concealed side of man, then dealing with it becomes dealing with the self:

- **Purification and cleansing of the soul:** Constantly striving to purify oneself of moral and behavioral impurities, to cultivate faith and righteous deeds, and to resist evil tendencies within oneself—this is the greater jihad.

- **Understanding yourself and your abilities:** Recognizing the human soul's tremendous capabilities for perception, thought, and creativity, and directing these capabilities toward goodness and construction.

- **Awareness of hidden forces in society:** Recognizing the existence of human forces (individuals or groups) operating in the shadows ("like jinn") to influence the course of events, whether they possess economic, political, media, or technological influence. This requires awareness, caution, and a critical analysis of the sources of influence.

- **Individual and collective responsibility:** Realizing that every soul (“jinn”) is responsible for its actions, and that society (“humans”) is responsible for providing an environment that helps souls to ascend.

2. Dealing with “devils” (meaning rebellious and evil forces and thoughts, whether from humans or from souls/jinn):

If we understand “Satan” as an attribute of every rebel and disobedient person, and of every force that calls for evil and corruption, then dealing with him takes the following forms:

- **Distinguishing and resisting human devils:** Identifying people (individuals, institutions, and systems) who embody Satan's traits of injustice, corruption, and misguidance, resisting their actions through legitimate means, and seeking to expose and warn against their schemes. This includes resisting political injustice, economic exploitation, and ideological extremism.

- **Fighting the devils of the soul (obsessions and desires):**Identifying obsessive thoughts, negative ideas, and rebellious desires that arise from within the soul (“jinn demons” in the psychological sense), and combating them by seeking refuge in God, fortifying oneself with remembrance of God, strengthening one’s will, and adhering to moral values.

- **Beware of misleading hidden forces:** Pay attention to the forces and institutions that operate in secret (“the devils of the jinn” as hidden forces) to sow discord, spread lies, and embellish falsehood, and resist their influence with awareness, knowledge, and critical thinking.

- **Rejecting "decorating speech with vanity":** Do not be deceived by honeyed words and dazzling appearances behind which the “devils of mankind and jinn” may hide their evil goals, and focus on the essence and objectives.

3. Dealing with “magic,” “sorcery,” and what is falsely attributed to the jinn:

- **Rejecting superstitions and relying on cosmic laws:** Emphasizing that things proceed according to the laws and rules established by God in the universe and society, and that "magic," "sorcery," and what is attributed to the supernatural powers of jinn are often illusions, fraud, or exploitation of people's ignorance, and are not a substitute for taking into account realistic reasons.

- **Trust in God and seek help from Him alone:** Relying on God to ward off harm and bring benefit, and resorting to Him through supplication and worship, instead of resorting to sorcerers and charlatans who claim to subjugate the jinn.

- **Finding the real causes of problems:** When facing health, psychological, or social problems, the true causes must be investigated and treated using scientific and logical methods, and they must not be immediately attributed to jinn or magic.

When we apply this linguistic and Quranic understanding of the word 'jinn'—as anything hidden or concealed and possessing powers invisible to the general public—to our

contemporary reality, we find that entities such as giant space agencies with their advanced, secretive knowledge and technologies, or intelligence agencies that operate in complete secrecy and exert hidden influence over the course of events, could represent a contemporary embodiment of the concept of 'jinn' not as supernatural beings, but rather as organized human forces characterized by their concealment and special ability to influence. This does not mean that they are 'spirits' or 'demons' in the mythical sense, but rather that the nature of their work and the degree of their hidden influence place them within the broad connotations of the word 'jinn,' which denote concealment and a power invisible to all.

The general summary of this series:
This series was an attempt to re-read and re-understand the Quranic concepts related to jinn, demons, and devils, by returning to the linguistic roots of the words, to the various Quranic contexts, and by using a method that links the text to observed reality, as proposed by Professor Samer Islambouli.

We have concluded that "jinn," in its linguistic and Quranic origins, is not limited to supernatural beings. Rather, it is a flexible term encompassing everything that is hidden or concealed, and can often refer to the human "soul." "Ifrit" is a description of a powerful, skilled, and expert being. "Shaytan" is a characteristic of rebellion and deviation from the truth, and can be applied to humans or jinn (meaning the soul or hidden forces).

This understanding frees us from superstitions and illusions and makes us more aware of our responsibilities toward ourselves and our communities. Dealing with "jinn and demons" in contemporary reality thus becomes a conscious engagement with oneself, with internal and external challenges, a constant striving for goodness and advancement, and a resistance to evil and corruption in all its forms.

We hope this series has shed light on important aspects of these concepts and opened new horizons for contemplation and understanding. We invite our readers to continue their research and contemplation of the Noble Book of God, for it is an inexhaustible source of guidance and knowledge.

4 Numbers in the Qur'an: Beyond Quantity to Quality and Contemplation

4.1 "Methodological Introduction" Is every number in the Qur'an a "number"?

the introduction:

The verses of the Holy Quran are replete with mentions of numbers in diverse contexts, from legislation and stories to descriptions of creation and the afterlife. Often, the

reader's first impression, and perhaps the most common interpretation, is to treat these numbers as specific quantities and calculated amounts. But is this literal understanding always the ultimate intent of the text? And might limiting ourselves to the quantitative dimension sometimes obscure rhetorical subtleties and qualitative implications intended by the miraculous Quranic eloquence?

Interacting with the Quranic text requires a high degree of linguistic and rhetorical sensitivity, and numbers are no exception. Just as the Quranic word has multiple dimensions, so too, in its Quranic context, numbers may carry connotations that go beyond mere calculations and counting. A superficial or literal understanding of each number can sometimes lead to problematic interpretations or prevent us from delving deeper into the intended meaning.

the goal:

This first article in our proposed series aims to introduce **Methodological introduction** To deal with numbers in the Qur'anic text, an introduction distinguishes between two basic cases of the number's occurrence: as **Count** It means quantity and limitation, and its being **Numeral/Descriptor** It carries a descriptive or qualitative significance that goes beyond mere statistics. This distinction is not an end in itself, but rather a means for deeper contemplation and a more precise understanding of God Almighty's will through His perfect statement.

Methodological distinction: between "number" (quantity) and "figure" (quality)

For the purposes of this series, we can distinguish between two main uses of numbers in the Qur'an:

1. **"Number" and the meaning of quantity (Quantity/Count):**

We mean the use of numbers to specify a specific quantity in a precise, direct, and often unambiguous manner. This is evident in legislative contexts (such as the amounts of inheritance, the number of required witnesses, the amounts of specific punishments), specifying clear time periods (such as the months of waiting or the days of obligatory fasting), or limiting specific numbers in a historical or descriptive context for a specific purpose (such as the number of tribes, or the number of days of creation). The primary purpose here is **clear quantification** And intended for its own sake.

2. **Number and Quality/Description:**

Here, the use of numbers goes beyond mere statistics to indicate a quality, form, state, manner, or pattern. The number may come to emphasize a quality (such as the absolute uniqueness in the word "one"), describe an existing state (as we will see later in the possible interpretation of "two, three, and four" in the verse on marriage), describe a process with steps or a repetitive nature (as in "divorce twice"), or distinguish a particular type or category (as in the description of angels' wings). The meaning here tends toward **Description and how** More than simple numerical quantity and limitation.

The importance of context and linguistic tools:

The distinction between these two meanings is not an arbitrary or capricious judgment, but rather depends on a careful reading of the text that uses several linguistic and contextual tools, including:

- **Quranic context:** The subject matter of the verse and the surah, and their overall purpose, are the primary guide to understanding the significance of the mentioned number. Does the context require a precise quantitative definition, or does it focus on describing a state or a manner?

- **Linguistic structure:** The position of the number in the sentence, its syntactic relationship to what precedes and follows it (is it a direct adjective, an adverbial, or a tamyeez?), and the morphological form used (is it the original number, such as "three", or a modified form, such as "thulath" or "mathlath", if one exists?) are all decisive factors in determining the closest meaning.

- **General Quranic usage:** How does the Qur'an use the same number or numerical formula in other places? Comparing the usages may reveal a semantic pattern.

- **(For deeper contemplation) Drawing of the Qur'an:** A study of the way numbers are written in original Qur'anic manuscripts may reveal additional subtleties related to the script and its meanings, although this requires a deeper specialization.

Conclusion:

The aim of this methodological approach is not to diminish the importance of numerical precision in the Qur'an when it is intended for its own sake. Rather, it is to call for broader and deeper contemplation that goes beyond apparent quantity and explores the qualitative and descriptive connotations that a number may carry in its context. In distinguishing between "number" as a quantity and "digit" as a quality, we may discover new aspects of the precision of Qur'anic rhetoric and its extreme precision in selecting the appropriate word for the intended meaning.

In the following articles, God willing, we will apply this approach to specific Quranic examples that have sparked debate or are sometimes misunderstood, such as numbers related to the divine, the numbers of creation, and the numbers of marriage and divorce. We will see how this distinction can open new horizons for understanding and contemplation, and bring us closer to understanding the message of the Holy Quran.

4.2 Numbers in describing the divine self and denying polytheism

the introduction:

Having established in the first article a methodological framework for dealing with numbers in the Quran, distinguishing between the meanings of "quantity" and "quality," we now move on to applying this method to one of the Quran's greatest and most sensitive objectives: discussing the divine essence, describing His absolute uniqueness, and denying any taint of polytheism. How did the miraculous Quranic statement employ

numbers and figures in this sublime context? Were they merely tools for counting, or did they carry precise descriptive and qualitative connotations that affirm the essence of monotheism and negate its opposites?

"Ahad" and "Wahid": absolute uniqueness and deserved oneness

Perhaps the most prominent example of the qualitative significance of the number in describing the divine self is Surat Al-Ikhlas: "Say, 'He is God.' "**Someone**". God Almighty did not say "God is One" in this place, even though "one" indicates number. The choice of "one" here carries a deeper and more eloquent meaning of uniqueness. The word "one" in the Arabic language, especially in the context of absolute negation or affirmation like this, does not only refer to the number (), but to **Absolute uniqueness that has no peer, no part, and no likeness** It is uniqueness in essence, attributes, and actions, a uniqueness that eliminates any notion of multiplicity, composition, or participation. "One" here is not merely the beginning of the count, but rather it is **qualitative description** To the divine uniqueness that transcends all quantity and calculation.

While we find the word "one" also used to describe God Almighty, but in contexts that may focus more on **The oneness of divinity worthy of worship** In contrast to the alleged multiplicity of gods, God Almighty says: "And your God is one God." **one** "There is no god but He, the Most Gracious, the Most Merciful" (Al-Baqarah: 11). Here, "One" comes as an emphatic description of "God," to deny any partner in divinity and to confirm that He alone is worthy of worship. It emphasizes **The fact that he is one** In contrast to claims of polytheism, the word "one" remains the most eloquent in describing absolute self-unity.

"Two" and "Three": Describing the nature of rejected polytheism

When the Qur'an moves on to explicitly deny forms of polytheism, we also note that the use of numbers comes within the context of a precise description of the nature of this polytheism, and not simply a counting of the alleged gods:

- **"And God said, 'Do not take two gods. He is only one God, so fear only Me.'" (An-Nahl: 16)**

Notice how the number "two" comes after the counted "two gods." If the purpose was simply to prohibit the worship of two gods, mentioning "two gods" would have been sufficient. But mentioning "two" after it comes as a descriptive emphasis on the nature of the polytheism rejected here, which is **Duality** The number here is not meant to count, but to describe. **Form and nature** The forbidden belief. Then comes the corresponding affirmation, "He is only one God," to prove unity in contrast to the rejected dualism.

- "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no god except one God…" (Al-Ma'idah: 10)

Here again, the expression "third of three" does not imply an acknowledgement of the existence of three gods that the Qur'an counts or a numerical denial of them. Rather, it is an accurate description of the blasphemous statement/belief that attributes to God Almighty that He is part of a trinity. It describes the nature and nature of polytheism among those who profess it, not a list of actual gods. The Qur'an recounts their

statement to condemn it as blasphemous, then confirms the truth: "There is no god but one God." The number here describes the nature of the blasphemous statement regarding the trinity.

Compare to "Thanyi Thany": Description of the state and how

This descriptive approach to numbers is also evident in the Almighty's saying about the Prophet, may God bless him and grant him peace, and Abu Bakr al-Siddiq in the cave: "If you do not aid him - God has already aided him when those who disbelieved had expelled him. **«Second of two** When they were in the cave... (At-Tawbah:).
The expression "they" does not simply mean that they were two people (the context makes that clear with "they"). Rather, it is **Description of their condition and how they are** At that critical moment: one is the other's "second" in companionship, shared destiny, and reliance on God in the face of imminent danger. It is a description **For relationship and status** More than just counting people.

Conclusion:

These examples reveal how the Holy Quran uses numbers and figures to discuss the divine essence and deny polytheism in a way that goes beyond the simple quantitative dimension. Words such as "one," "one," "two," and "third of three" do not come as abstract counting tools, but rather **as accurate descriptions** It carries deep qualitative connotations:

- "One" describes absolute uniqueness.
- "One" confirms the oneness of the One worthy of worship.
- "Two" and "Third" describe the nature of the rejected polytheistic beliefs (dualism or trinity).
- "Thanyi Ithnayn" describes the state of companionship in a special situation.

Contemplating these subtle uses of numbers in describing the greatest truth (monotheism) and negating the most absurd of falsehoods (polytheism) reveals an aspect of the miraculous nature of the Quranic eloquence and underscores the importance of the approach that distinguishes between numbers as quantities and numbers as qualities for a deeper understanding of the message of the clear Book. In the next article, we will explore other uses of numbers in describing creation and other situations that may at first glance appear quantitative, to see whether they, too, carry qualitative dimensions.

4.3 Numbers that describe how and when

the introduction:

Having seen in the previous article how the Qur'an used numbers to describe the Divine Essence and refute polytheism with a qualitative precision that goes beyond mere counting, we now turn to explore other examples of numbers used in contexts describing creation or defining specific periods of time. At first glance, these numbers may appear

to be specific quantities, but by applying the method that distinguishes between "number" (quantity) and "figure" (quality), we may discover that they carry deeper descriptive connotations that depict the nature and states of things rather than merely enumerating them.

"In three layers of darkness": a description of the nature of the darkness, not its number

The Holy Qur'an describes the stages of human creation in the mother's womb, saying: "…He creates you in the wombs of your mothers, creation after creation." **In three darknesses**..." (Az-Zumar:). The common interpretation is that they are three specific material layers: the darkness of the abdomen, the darkness of the womb, and the darkness of the placenta. This is a possible and plausible interpretation.

But could the number "three" here have a deeper qualitative significance? Could it be a description? **Due to the multifaceted and complex nature of darkness** that surrounds the fetus, rather than just counting three physical layers?

- The fetus is obscured from external vision (oculomotor retinopathy).
- He does not hear outside sounds clearly (auditory darkness).
- He is not aware of what is going on in the outside world (the darkness of perception and knowledge).
- He is in a narrow and limited place (dark place).

The number "three" here, which is a number that carries the connotation of pluralism and multiplicity in the language, may be an indication that the darkness that creation is experiencing is not simple or one-sided, but rather it is **Multiple and overlapping darknesses** The number here does not come to count the number of material layers as much as it comes to describe **How and the state of darkness** The darkness that humans experience in the early stages of their development is multifaceted, encompassing sensory and cognitive aspects. It is a confirmation that creation takes place in an isolated environment, obscured from many aspects, highlighting the Creator's all-encompassing power and knowledge.

"And ten nights": an oath by a special time

At the beginning of Surat Al-Fajr, God Almighty swears by saying: "By the dawn **and ten nights** And by the even and the odd, And by the night when it departs. Is there in that an oath for one of understanding? The most popular interpretations are that they are the first ten nights of Dhul-Hijjah or the last ten nights of Ramadan, and these are acceptable interpretations due to the importance of these times.

But is the oath by "ten nights" limited to specifying this specific period of time? Or does the number "ten" carry a deeper meaning related to **By the nature, importance and quality of these nights**؟

- The number ten in Arabic and Quranic culture is often associated with completeness and perfection (e.g., "That is ten complete deeds" in the Hajj pilgrimage), or with

abundance and multiplication (e.g., “Whoever brings a good deed will have ten times the like thereof”).

- The oath here may not only be by the number ten, but **In a period of time that is of such importance, completion and blessing** Whether it is the nights of Dhul-Hijjah, Ramadan, or any other night, as long as God knows.

- The number here may not just be a count of nights, but**A symbol of a period of time with a special quality** A blessed period in which the reward is doubled, or a period of completion and the end of one stage and the beginning of another (as in the completion of the lunar cycle or the Hajj cycle).

The oath here by “ten nights” may invite us to think about **The quality and value of these nights** The connotations of blessing, perfection and multiplication it carries are more than just its mathematical count.

Comparison with the wings of angels: “two, three, and four” as categories and types

To reinforce the idea of the descriptive number, we return to the description of the angels’ wings in Surat Fatir: “…He makes the angels messengers with wings. ”**Two, three, and four** He increases in creation what He wills...” (Fatir:). As we noted earlier, the use of modified forms (“two,” “three,” “four”) instead of the original numbers, and their occurrence after the word “wings,” strongly indicates that they describe **Different types, classes, and abilities** For these wings, and not a literal, precise count of the number of wings for each angel. Some angels have two wings (one type), some have three (another type), and some have four (a third type). God increases in creation what He wills (there may be other types with different numbers). The numbers here describe **Diversity, categories and different modalities**, and not just fixed numerical quantities.

Conclusion:

By contemplating the “three darknesses” and “ten nights” and comparing them with the description of the angels’ wings, we see how numbers in the Qur’an can go beyond the function of quantitative statistics to perform a descriptive and qualitative function.

- "Three darknesses" may describe **Multiple and complex nature** For the darkness of the womb.

- "And ten nights" may refer to**a period of time with a special quality** Of perfection, blessing and multiplication.

- "Two, three and four" in the description of the wings describes **Different types and categories**.

This understanding opens wider doors for us to contemplate the precision of the Qur’anic expression and its ability to express profound meanings in the most concise words. Instead of stopping at the limits of enumeration, the Qur’an invites us to reflect on **The qualities, states, types, and nature of things** In the next article, we will discuss a

more controversial application of this approach to the numbers mentioned in the famous marriage verse, "Two, Three, and Four."

4.4 Rereading the verse on marriage: “Two, three, and four”

the introduction:

In this article, we come to one of the Qur’anic verses whose understanding is directly linked to numbers and which has sparked widespread discussions throughout the ages. It is the Almighty’s saying in Surat An-Nisa’: “And if you fear that you will not be just toward the orphan girls, then marry those that please you of [other] women. ”**Two, three, and four**» But if you fear that you will not be just, then [marry only] one or those your right hands possess. That is more suitable that you may not incur injustice” (An-Nisa’: 4). The common and ingrained understanding is that this verse lays the foundation for polygamy, and that “two, three, or four” specifies the maximum number permitted to a man, which is four. But is this the primary and fundamental purpose of the verse? Can applying the approach that distinguishes between “number” (quantity) and “number” (quality) provide us with a different reading that is more in harmony with the context and linguistic structure of the verse?

Context First: The issue of orphans is the focus

Before diving into the significance of the numbers, it must be emphasized that the verse begins with a clear and direct condition that sets its general framework: **And if you fear that you will not deal justly with the orphan girls...**"So, the central issue that the verse addresses at the beginning is: **Fear of injustice against orphans** And not giving them their rights (perhaps orphans under the guardianship of a man who wants to marry them for their money or beauty without giving them their full dowries, or orphans in general who might lose their rights). The proposed solution or alternative comes after this condition:**...then marry...**This close contextual link between the problem of orphans and the proposal of marriage is a fundamental key to understanding what follows.

Microlinguistic Analysis: Beyond Apparent Counting

When we reach the Almighty’s saying: “…then marry such women as seem good to you. ”**Two, three, and four** We note several subtle linguistic points that support the idea that these numbers may not simply be a quantitative determination of the number of wives:

1. **Modified morphological form:** As we mentioned in the previous article, the verse does not use the original numbers "two, three, and four," but rather uses the modified forms "two, three, and four." This linguistic departure from the more direct form of indicating number raises the question: Why? We saw that these forms are often used to describe form, distribution, or categories (as in the description of angels' wings).

2. **The grammatical position (the case):**"Muthanna wa thalatha wa rabaa" is often used as a "hal" of "al-nisa'." In Arabic, a "hal" is a description that describes the state of its owner at the time of an action. The literal meaning closest to the linguistic structure is: "Marry women while they are two, three, and four." That is, these numbers describe

existing body or state For the women who are offered marriage in this context, and not a description of the number of wives a man will marry.

3. **"Whatever you like" restriction:** Before mentioning the numbers, comes the important restriction "**Whatever you like** The proposed marriage is not absolute, but is restricted to what the man "likes." "Good" here carries meanings of goodness, righteousness, and suitability, not just whims and desires.

Suggested interpretation: The numbers describe the condition of women caring for orphans.

Based on the pivotal context (the orphans' case) and careful linguistic analysis (the modified form and the adverbial phrase), an alternative interpretation emerges that suggests that "two, three and four" **It does not describe the number of wives a man can have.** Rather, it describes **The status of women who are proposed for marriage as a solution to the orphan problem**.

How so? The suggested meaning is as follows: If you men fear that you will not be just toward the orphans (especially the female orphans under your guardianship), then instead of oppressing them, you may marry whomever you like from among the other women (usually widows or divorcees in that society).**Those who are in the state of "two, three, and four"**, any women **Those who support or sponsor two, three or four orphans**.

With this interpretation:

- Numbers become a description **For women's condition** Candidates for marriage (they have orphans in these numbers).
- Marriage to them becomes **social solution** For a broader problem, which is caring for orphans who have lost their breadwinner, and not just allowing polygamy for men.
- This understanding is in harmony with the beginning of the verse (the problem of orphans) and its end (the fear of injustice and the encouragement of one wife when fearing injustice).
- Consistent with the use of modified forms to describe a state or category.

Comparison with the common interpretation and criticism of the exclusive understanding of polygamy:

This interpretation does not necessarily deny the possibility of polygamy historically or under certain circumstances, but it redirects the primary intent of the verse. Instead of being a verse that legislates polygamy as a primary goal, it becomes a verse that addresses **Urgent social problem (orphan care)**...and marriage to women declared orphans (in certain numbers common at the time) is presented as one possible solution, provided that it is done justly and kindly. The common interpretation that focuses solely on the maximum number of wives, "four," may ignore the subtle linguistic and social context of the verse.

Conclusion:

Rereading the phrase "two, three, and four" in the verse of Surat An-Nisa through the lens of distinguishing between numbers as quantities and numbers as qualities, with a close focus on context and linguistic structure, offers an understanding that may be more in line with the objectives of Islamic law in caring for the weak and achieving social justice. Rather than being a mere numerical license for men, the verse appears as a legislative solution aimed at protecting and providing care for orphans by encouraging marriage to widows or divorcees who are caring for orphans, describing the situation of these women with the numbers "two, three, and four." This understanding invites us to reflect again on how the Qur'anic text interacts with social reality and how numbers can carry profound qualitative connotations that go beyond the apparent counting. In the next article, we will turn to the numbers mentioned in the context of divorce to see how they accurately describe the process and procedures.

4.5 Numbers in the context of divorce and waiting period: a description of the process and the situation, not just a numerical count

introduction Having reviewed how numbers in the Quran can transcend their purely quantitative significance to describe absolute divine truths, describe conditions and creatures, and even depict the condition of women in the context of marriage related to the care of orphans, we now move to apply this methodology to an important and sensitive context in Quranic legislation: divorce and waiting periods. In this context, numbers or numerical formulas are frequently mentioned, and they are often treated as specific and decisive quantities. Is this the sole Quranic intent? Or might contemplating these numbers with an eye to distinguishing between quantity and quality reveal deeper implications related to the nature of the divorce process and the purposes of waiting periods?

"Divorce twice": a description of the repeated method, not the number of divorces

One of the most prominent points discussed by the sources regarding divorce is the analysis of the phrase: **"Divorce twice"** This phrase is often understood to specify the maximum number of divorces after which a man may take his wife back (two divorces followed by a third irrevocable divorce).

But the sources suggest a different reading, which sees the phrase**" Divorce twice" does not mean "two divorces"** As a constant. Rather, it refers to**road** Certain to complete the divorce, which is a method **frequent** It should be treated with extreme care ("very carefully").... The formula "twice" here does not simply refer to the number two, but rather to something involving repetition and care. This is consistent with the general approach of the series in that a number may describe a form, manner, or repetition rather than simply a number....

According to this understanding, whenever the two parties (the spouses) want to complete the divorce, they do so. **"that way"** Mentioned in the verses... This method begins, as the sources indicate, with a stage..."**Four months in wait** "Which concerns

both spouses in the context of “they swear off their wives”... After these four months are over, there are two possibilities: either they return and back down (“If they return, then indeed, Allah is Forgiving and Merciful”), or they decide to divorce (“If they decide to divorce”). If they decide to divorce, another stage begins that includes**Three menstrual periods**For divorced women....

When this procedure is completed completely (waiting and then three menstrual periods appear), the divorce is complete.**"It was completed"**....This divorce makes the woman a "foreigner" to her husband....But this does not mean that divorce cannot occur again between the same spouses in the same way if they agree to it and return. The idea is that**"Divorce twice" describes the behavior.**Which should be followed**Whenever both parties want a divorce**This interpretation theoretically allows this procedure (“twice divorced”) to be repeated several times if its conditions are met. It may amount to “twice divorced” if the parties agree to wait and return before completing it.

So, the word “twice” in the context of divorce does not come as an exclusive number that limits the possibilities of review or new marriage after the irrevocable divorce, but rather describes**Behavioral pattern and method**Which must be followed when wanting a divorce....

Three menstrual periods: signs and indications of a clean womb

In the context of the waiting period of a divorced woman, the number is mentioned in the Almighty’s saying:**Divorced women shall wait concerning themselves three menstrual periods.**....The common interpretation of "quru'" varies between menstruation, purity, or even months....

But the sources offer a different understanding, which sees that “Qur’an” does not mean any of those common meanings.... God used the words “menstruation” and “purity” in other places in the Qur’an if He intended that meaning.... The word “Qur’an” here means**"readings" or "signs"**.... and intended b **"Three menstrual periods" is a collection of "three signs of evidence"**The purpose of these signs is to:**Ensure the "innocence of the womb"**....

These signs, as sources cite, include “the shape of the abdomen,” “menstruation at least once” (as a strong indication of not being pregnant), and “a doctor or other qualified person who can detect pregnancy.” This understanding focuses on**How**(Signs indicating a specific condition) rather than a specific amount of time (number of menstrual cycles, purification periods, or months). This is consistent with God's command for women not to conceal what God has created in their wombs, emphasizing the importance of knowing the condition of the womb as one of the required "periods."...

So, the phrase "three menstrual periods" describes**a set of indications or indicators**Which must be checked to ensure that the uterus is clean, and thus describes**The situation**Which a woman must reach to end her waiting period.**Reaching the end of the waiting period**Here it is**"I am checking"**These signs, and not after a pre-determined period of time....

Four months and ten days: the open period for a woman whose husband has died

The sources also discuss the waiting period of a woman whose husband has died, in the Almighty's saying:**And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days.**.....Here the common interpretation that "ten" means "ten days" is rejected. The sources confirm that the word "days" is not present in the verse.

Instead, sources see that**"Four months and ten" means an open probation period.**("Open probation period").... This period begins with**Four months information**....As for the word**"ten"**(Without the word days) It does not mean a specific number of days, but rather means**"more"**For the four months. This increase is**Open term**It has no predetermined end....

Sources link the meaning of "ten" here to similar meanings in the Qur'an, such as "a good deed is worth ten times its like" (increase and multiplication) and "ten nights" (a period of special and blessed nature that carries the connotation of completion or multiplication).... In this context, "ten" indicates that the period lasts**"The more delayed the readings or marks in the same divorced woman"**(Here, in the case of a woman whose husband has died)... Just as the waiting period for a divorced woman is "three menstrual periods" without a specific time limit, the waiting period for a woman whose husband has died is "four months and more open-ended" depending on the occurrence of signs indicating that the womb is clean...

- **The difference between "term" and "waiting period": an indication of the rule and the exception**

An important methodological point highlighted by the sources is the distinction between the concept of**"The deadline"**And the concept**"The number"**....

- **Deadline:**It is the origin. It is the period of time that must be waited for and which ends with the achievement of a certain point or certain marks.... Reaching the deadline means the end of the waiting period and liberation from its restrictions. The deadline**uncountable**As a fixed number and precisely defined in time. Examples of "term" include:
  - Four months and ten days for a woman whose husband has died.
  - "That they give birth" for the pregnant woman (whether divorced or widowed).... Giving birth is "the most important of the menstrual periods" and includes the fulfillment of the signs.
  - Three menstrual periods for a divorced woman (not pregnant).... The term of pregnancy is reached here when the signs appear.
- **Equipment:** she **exceptional case**("Exceptional case").**only**In case**"Suspicion"**("If you are in doubt") and the inability to verify the menstrual cycle in the original way, such as those who "have lost hope in menstruation" or "those who have not menstruated"... In

this exceptional case, it is**Their waiting period is three months**....The number here (three months) represents**countable period**.

This distinction highlights that the origin of the ambush is**Deadline**Which depends on the verification of signs related to the woman's condition (mainly the purity of the uterus), and that**The equipment**It is a time-bound alternative solution.**For exceptional cases**Where these signs cannot be verified in the usual way....

a summary

By applying the methodology that distinguishes between numbers as quantities and numbers as qualities, and based on an analysis of texts contained in the sources, it becomes clear that numbers and numerical formulas in the context of divorce and waiting period do not often come to specify precise and absolute quantities, but rather describe:

- **"Divorce twice":**describes**recursive method**It must be followed carefully and carefully when completing the divorce....
- **Three menstrual periods: A set of signs and indications that should be observed to verify the purity of the womb....**
- **"Four months and ten days": describes a period that begins with a known period and is followed by an open-ended increase related to the occurrence of signs indicating the uterus is clean....**
- **"The waiting period is three months":**Represents**time-limited exceptional case**For those who are unable to achieve the original deadline based on signs....

This understanding opens new horizons for contemplating these verses, and focuses on the legislative objectives related to ensuring the purity of the womb, preserving lineage, and regulating the separation process in a way that achieves justice and clarity for both parties....

4.6 "Twice" and "Times" as Denotations of How and Extreme Repetition: A Deeper Understanding of Numbers in the Qur'an

Dealing with numbers in the Qur'anic text requires a high degree of linguistic and rhetorical sensitivity. Just as the Qur'anic word has multiple dimensions, so too, in its Qur'anic context, numbers may carry connotations that go beyond mere calculation and counting. One source proposes a method for distinguishing between two basic instances of the number: as a "number" that denotes quantity and limitation, and as a "number" that carries a descriptive or qualitative connotation that goes beyond mere statistics. This descriptive or qualitative connotation may refer to a characteristic, form, state, manner, or a particular pattern.

"Divorce twice": a description of a repeated method, not a specific number

In the context of divorce rulings, the Holy Quran states: “Divorce is twice.” One source clearly states that this formula does not mean the number two (“two”).... Rather, it means that God is telling us that**Whenever we want a divorce, he divorces us this way.**.....the word "twice" here represents**A recurring method that must be followed every time we want to repeat the divorce**It indicates that.**extreme caution and repetition**This understanding contradicts the current practice in some Sharia laws, which treat “twice divorced” as two divorces in the numerical sense. The phrase “twice” is used here to describe**repetitive process or nature**.

“You will surely cause corruption on earth twice”: an indication of severity and repetition, not number.

This understanding of the qualitative or repetitive significance of the number is repeated in another context, namely the discussion of the corruption of the Children of Israel. One source cites the verse that speaks of this and indicates that God Almighty's statement, "You will surely cause corruption on the earth twice," means that this corruption**frequent and severe**The source explicitly states that the word "twice" in this context**It does not indicate the number two.**The evidence of this severity and repetition also comes in the Almighty’s saying, “And if you return, We will return,” which indicates that**Every corruption has a promise and a threat that is true for the creatures, and if they return (to corruption), the promise will return.**.....The corruption we see now is described as severe, and the promise indicates that it will be repeated and severe.

Numbers describe conditions and states in other contexts.

While the sources presented do not mention the phrase "three times" specifically in the context of asking permission to describe a particular behavior, the approach that distinguishes between number and number applies to other examples that describe conditions, manners, or categories:

- **Three menstrual periods**In the context of the divorced woman’s waiting period, “three menstrual periods” does not necessarily mean a specific number of menstruation periods, purity periods, or months, as in the conflicting interpretations.... Rather, one source sees it as meaning**Gathering three signs to confirm the cleanliness of the uterus**....It is a reading or sign that we get related to the woman’s appearance to indicate the purity of the womb. It represents**An open period that has no specific end unless the menstrual cycle or marks are achieved.**.....

- **Three darknesses**In describing the creation of man in the wombs of mothers, the phrase “in three layers of darkness” does not refer to three specific material layers, but rather describes**The multiple and complex nature of darkness**surrounding the fetus, which may include blurred vision,**darkness**Hearing, and the darkness of perception... The number "three" here indicates that the darkness is not simple, but rather multiple and overlapping darknesses, describing...**How and the state of darkness**That people go through....

- **"Two, three, and four":**In describing angel wings or the context of marriage to care for orphans, these formulas (two, three, four) are not a literal number, but rather**Describes different types, categories, or existing conditions.**.....in the context of marriage, it does not indicate the number of wives, but rather describes**The status of women candidates for marriage as a solution to the orphan problem, i.e. women who declare or sponsor two, three or four orphans**....The formula indicates that**The presence of a number distinguishes women and explains their status**....

- **"One God", "Two Gods", "Third of Three", "Second of Two":**These examples show how numbers after the counted thing (such as “one” after “god,” “two” after “two gods,” “three” after “third,” “two” after “second”) do not come merely to count, but to describe**An adjective or quality of the counted noun**"One" describes**absolute uniqueness**For God.... "One" confirms**The Oneness of God**.... "Two" and "Third" describe**The nature of rejected polytheistic beliefs**(Dualism or Trinity)... "Second of two" describes**Companionship status in a special situation**....

Conclusion

Through the examples given in the sources, it becomes clear that some numerical formulas in the Holy Qur’an, especially formulas such as “twice” and “times,” or numbers that come as an adjective or a condition for the counted (such as “two, three, and four,” “three darknesses”), often go beyond the purely quantitative meaning to describe**the manner, intensity, nature, or recurring pattern of the action or described**....This understanding, supported by linguistic and contextual analysis, opens up broader horizons for contemplating the precision and depth of the Qur’anic statement, and emphasizes the importance of distinguishing between numbers as quantity and numbers as quality for a deeper understanding of God Almighty’s intent....

4.7 “Seven heavens” and “of the earth the like thereof”: a descriptive construction, not an exclusive number

Dealing with the numbers of the Holy Quran requires a precise methodology that distinguishes between using numbers as mere "numbers," meaning quantity and limitation, and using them as "numbers" that carry a descriptive or qualitative meaning that goes beyond mere statistics. This qualitative meaning may refer to a characteristic, form, state, manner, or a particular pattern. One of the most prominent examples to which this methodology can be applied is the Quran's description of the heavens and the earth.

"Seven Heavens": Description of a layered building

The Holy Quran mentions the heavens in several places using the phrase "seven heavens." The description of the heavens is not limited to this number, but extends to include their nature and structure. Sources indicate that the heavens are**seven-story building**And for each of these seven heavens**her own throne**The Throne is described as the highest point separating one heaven from another. The Divine Ascension is on the Throne.

Describing the sky as a “seven-story building” does not only focus on the quantitative number (seven), but describes**The nature of this creation is that it is complex, with distinct layers, interconnected in a single structure.**This opens the door to understanding that the number “seven” here may not be just a simple numerical limit, but rather**Description of this elaborate construction method and its multiple layers**This description suggests that the heavens are not just a single space, but rather a complex layered system, each layer with its own entity and throne. The description of the heavens also includes the possibility of them folding, splitting, cracking, or bursting, further indicating that they are a structure with a special nature, not simply a boundless void.

“And from the earth the like of them”: similarity in construction and nature, not total numerical similarity

After mentioning the creation of the heavens, the Almighty says in Surat At-Talaq: "It is Allah who created seven heavens and of the earth the like of them. The command descends among them." A common interpretation would suggest that there are seven earths identical to our own in quantitative terms, which raises questions about the nature and location of these earths.

However, by applying the method that distinguishes between number and number and examining the linguistic structure and the Qur’anic context, the sources provide a different understanding.

First, the word “from” in his saying “and from the earth the like of them” carries the connotation of partiality or part, which means that**Not all the earth is like the seven heavens**]. This contradicts the idea that there are seven Earths exactly identical to our Earth as a quantitative number.

Secondly, the land we live on is distinguished in a very special way in the Qur’an, namely that it is a place of “settlement.” God has placed “firm mountains” (or whatever stabilizes it) on it so that “it will not shake with you.” This stability and firmness is**What distinguishes our land from other types of land**.

Thirdly, the sources explain that the meaning of “and from the earth the like of them” is that**There are types of land that are like the heavens in their nature or construction.**]. How can you be like her? Sources explain that**Every sky has a land that suits it**These lands may be**Completely different from our land**The layered structure of the heavens also applies to the earth: the highest heaven has its throne, and the lowest point in it is the earth of this heaven, and beneath this earth there is a throne for the heaven below, and this structure is repeated. In this context, the earth is**A lower level or floor for each sky**.

Therefore, “and of the earth the like of them” does not mean a specific number of seven identical lands, but rather describes**The existence of types of land that correspond to the heavens in their layered structure and diversity, and are suitable for the creatures that live in them**]. These lands, which are “like them,” are the opposite of our land, which is characterized by mountains and stability. The meaning here is directed

towards**Describe the multiple nature of the Earth, its diversity, and its structural connection to the heavens.**, rather than just quantitative counting.

Conclusion

Applying the approach that distinguishes between numbers as quantity and numbers as quality, which is supported by other examples in the Qur'an such as "three darknesses" which describes the nature of darkness or "two, three, and four" which describe categories or states, it becomes clear that the description of "seven heavens" and "and of the earth the like of them" in the presented sources tends towards**Descriptive and qualitative significance**The number "seven" describes**tightly stratified structure**To the heavens. The phrase "and the like of them from the earth" does not mean seven earths as a number, but rather describes**The existence of types of land is consistent with this layered nature of the heavens.**And these types**different from our stable land**This understanding deepens our contemplation of the verses of creation and confirms that numbers in the Qur'anic statement may carry meanings that extend beyond the apparent counting and enumeration.

4.8 Cosmic Numbers and the Concept of the Divine "Day": Quantities and Meanings Beyond Earthly Calculation

In the realm of Quranic contemplation, we find ourselves faced with numbers and figures that sometimes describe quantity and limitation, and at other times carry descriptive and qualitative connotations that go beyond mere counting and enumeration.... This approach to distinguishing between "number" and "figure" opens horizons for a deeper understanding, especially when dealing with the cosmic measurements and divine times mentioned in the Quran.... The numbers mentioned in this context may not necessarily mean specifying a specific period of time by our human standards, but rather they may describe great quantities, existential qualities, or the speed of events in relation to divine estimation....

Numbers describing cosmic quantities: "a thousand years" and "fifty thousand years"

Sources speak of numbers such as "a thousand years of your reckoning" and "fifty thousand years" in various contexts relating to the days of God.... These numbers are not merely periods of time that we calculate in years, but rather describe great magnitudes and dimensions relating to the divine existence or to the existence of creatures such as angels and the spirit....

- **"A day with your Lord is like a thousand years of those which you count."**The Qur'an states that a day with God is like a thousand years of our count.... Sources indicate that**"Day of Eternity"**It is one of God's days, and it is**A day with God is like a thousand years of what they count.**....and although it is very long, it is**"It has an end"**....This description of a thousand years does not necessarily specify a fixed period that can be measured precisely, but rather describes**The greatness of this day and its extreme length**For our purposes, it indicates that it represents**A degree of permanence or eternity**.

- **The day that the angels and the spirit live: "Fifty thousand years":**Sources talk about a place where angels and the spirit live, and their day is the length of**"Fifty thousand years"**This day's enormous length makes their movement very slow and almost constant. This day**"It will end"**Finally. The number here describes**A very enormous time scale related to the existence and nature of angels and the soul**In that place. This day is very close to the concept of "eternity" that we are trying to comprehend and will be in the afterlife.... Sources indicate that their life there is adapted to this slow movement, and that they do not perceive the day and hour as we do on Earth, where our measurement of time (number of years and calculation) is based on the mansions of the sun and moon. This place where the angels live does not have a moon with mansions to know the number of years and calculation. Therefore, the number "fifty thousand years" describes**a radically different dimension or timescale**About our scale, and it relates to the nature of existence in another world.

These large numbers - one thousand years and fifty thousand years - do not come as exclusive numbers intended merely as precise statistics that can be calculated and measured by our earthly standards, but rather they are**Measures and descriptions of the greatness of those times or measures of existence**In worlds beyond our immediate perception

The concept of the divine “day”: a great event, not just a period of time

The sources speak in detail about the concept of “today” with God, stating that:**It does not necessarily mean a specific period of time.**In our earthly estimation (an hour).... The word "day" often describes in the Qur'anic context**"great event" or "state"**....

"Day" as an event: Sources indicate that God refers to an event on the Day of Judgment with the word "day." For example:

- The Day the Trumpet is blown.
- "The Day of Resurrection" (Resurrection and Sending).
- "The Day of Resurrection" (spreading and dissemination).
- "The Day of Judgment" (the crowding).
- Friday
- "The witnessed day" (the day of martyrdom).
- "The Day of Calling" (raising voices and calling).
- "Day of Argument".
- "The Day of Reunion".
- "The approaching day" (speed of movement).
- "Judgment Day".
- "The Day of Threat."

- "Peace Day".
- The day when some faces will turn white and some will turn black.

These events end with**"Day of Eternity"**.

- All of these**Successive and rapid events in one day**Today is the day with God.**"the same event"**Even the “Day of the Appointed Time” relating to the end of Satan is described as**A specific day and time**In this world before the Day of Resurrection, indicating that it is a specific period of time in our world.

- **"Day" and the measure of time:**Although the day describes an event, its magnitude for us may be enormous, as in “A day with your Lord is like a thousand years of those which you count.”... This indicates that**Events with God happen very quickly.**Compared to what can be accomplished in a thousand years of our calculation, what we can accomplish in a year will be finished in a day with God.

- **"The Last Day" as a different concept:**Sources differentiate between “the Day of Eternity” (which is like a thousand years and ends) and “the Last Day.” “The Last Day” is**A day comes after the day of eternity for those who believe in God**In it, the account will be on**Faith and belief**...and not on worldly deeds and dealings between people (for which they will be held accountable on the Day of Judgment by “the Lord”).... On this Last Day, “God” (the Deity) will hold the “servants” (the believers) accountable, while on the Day of Judgment, “the Lord” will hold the “servants” (all people) accountable. This distinction deepens our understanding that the word “Day” can carry different connotations and intentions depending on its context in the Quranic statement.

Conclusion

Dealing with cosmic numbers and the concept of “day” in the Qur’an, as is evident from the sources presented, invites us to go beyond a purely literal, quantitative understanding.... Numbers such as “a thousand years” and “fifty thousand years” describe**Huge quantities and qualitative implications related to the scales of existence and time in other worlds**, or describe**speed of events**From the divine perspective compared to our human estimation... The word "day" is often used to describe**a great event or situation**In the context of the Day of Resurrection and the Days of God, distinguishing between the connotations of different days, such as "the Day of Eternity" and "the Last Day," this understanding enriches our contemplation and confirms that the Qur'anic expression uses words with extreme precision to convey multiple meanings commensurate with the Creator's greatness and the scope of His creation.

4.9 Degrees of immortality and the concept of “today” in the afterlife: between the Day of Judgment and the Last Day

When we contemplate the verses of the Holy Quran that speak of the afterlife, we find that they present a complex and profound picture that transcends simple understanding. Concepts such as "eternity" and "the day" take on dimensions and connotations that may differ from those we perceive in our earthly lives. The method of distinguishing between

"number" as a pure quantity and "digit" as a descriptive or qualitative meaning... helps us understand these complexities, especially when dealing with cosmic and divine times and measures.

Degrees of Immortality: Multiple Meanings for Eternal Residence?

The word "Khalideen" (immortals) is repeated in the Holy Quran in various forms, describing the dwelling place of the people of Heaven and Hell. Sources discuss five main forms of this word:

1. "They will abide therein forever."
2. "They will abide therein forever."
3. "In Hell they will abide eternally."
4. “They will abide therein as long as the heavens and the earth endure” (in conjunction with God’s will).
5. "They will abide therein forever."

The sources raise an important question: Does the existence of these different formulas indicate that...**Degrees in eternity itself**...and not just degrees in residence (Paradise has degrees and Hell has levels)? It indicates that “abiding therein forever” may represent a higher degree of immortality, linked to…**"The masters of Paradise"**And those who were characterized by special deeds such as faith, migration, and jihad. This opens the door to understanding that eternal residence may not be the same for everyone, but rather its quality or degree may differ based on deeds and positions.] Sources also indicate that the Day of Eternity is the Day**"With God it is like a thousand years of what they count."**But it is**"It will end"**Ultimately, this concept of an eternal day that has an end differs from the concept of absolute eternity, and leads us to distinguish between the stages of the afterlife.

The concept of “today” in the divine context: a different event and scale

Sources explain that the word "day" in the context of God or the events of the Resurrection does not necessarily mean a specific period of time in our earthly estimation (an hour). The word "day" often describes**"great event" or "state"**].

- **A day with your Lord is like a thousand years of those which you count.**This description indicates that:**Events with God happen very quickly.**Compared to what can be accomplished in a thousand years of our calculations, what we accomplish in a year will be completed in a day with God.] It is a measure of duration or size.
- **A day the length of which is fifty thousand years**This day is related to the place where angels and spirits live. Describing it as such a massive day indicates that**very slow motion**And it is almost fixed in that place, and it is close to the concept of eternity. And

despite its great duration, this day**"It will end"**The angels in this place do not perceive the day and hour as we do on earth, since they do not have a moon with mansions to count years and calculate them. This day represents a time scale related to the nature of existence in a world other than ours.

- **"Day" as an event**The sources list numerous examples of the use of the word “day” to describe an event of the Day of Resurrection, such as: “The Day the Trumpet is Blown,” “The Day of Resurrection,” “The Day of Resurrection,” “The Day of Gathering,” “The Witnessed Day,” “The Day of Calling,” “The Day of Dispute,” “The Day of Meeting,” and “The Approaching Day” (which means speed of movement). These are all successive events in one encompassing day. Even “The Day of the Known Time,” relating to the end of Satan, is described as**A specific day and time**In this world before the Day of Resurrection.] This confirms that “today” here refers to**"the same event"**].

The distinction between the Day of Judgment, the Day of Eternity, and the Last Day

The sources present a fundamental distinction between stages and days in the afterlife, which goes beyond common understanding:

1. **Judgment Day**This is the day when punishment will be based on**Business and transactions**Among people]. God will hold him accountable in his capacity as**"The Lord"**On what the slaves earned. The result of this reckoning is entry into Heaven or Hell with degrees of eternity. This day is described as**Ocean Day**The results on this day may come as a surprise to some.

2. **Day of Eternity**This day is**The result of the Day of Judgment**It is the period of residence in Heaven or Hell that begins after the Day of Judgment. As we mentioned, a day with God is like a thousand years of what we count.**will end**].

3. **The other day**This day**Comes after the day of eternity**It is dedicated to...**"Whoever believes in God"**The account on this day will be on**Faith and belief** and**Acts of worship**]. God will hold him accountable in his capacity as**"god"**On the faith of the servants according to their book.] “The Last Day” is always mentioned with the definite article, which indicates that it is a specific and known day.

This distinction makes clear that the path to the afterlife includes stages: a reckoning of deeds and transactions leading to the stage of residence (the Day of Eternity that will end), then another reckoning of faith and worship for those who believe in God and the Last Day. The sources explain that people will leave Heaven and Hell after the Day of Eternity ends, heading to the Last Day. As for those who do not believe in God and the Last Day, their destiny is**"The evil of the Hereafter"**.

Dwellings in the Hereafter: Indications of the Type and Location of Residence

The sources also provide a distinction between the different terms used to describe the dwelling places in the afterlife, reflecting their stages and types:

- **Dwellings during eternity (in heaven or hell)**Terms such as:**"Houses"، rooms**...and "tents" to describe the places of residence in Paradise. It is also mentioned**"Shelter"**As

one of the names of Paradise that distinguishes its levels, these are terms that refer to**Specific places within Heaven or Hell**During the period known as the Day of Eternity.

- **The last (final) home**:It is mentioned in the form**The Hereafter**Known by the definite article. This house comes**After the other day**It is the house that**There is no home after that**This house could be.**"Good house"**(For those who believe in God and the Last Day) or**Bad home**(For those who do not believe in God and the Last Day) which is also known as**The house of ruin**This makes it clear that the "hereafter" is the final destination after the path of accountability and the Day of Eternity, and is different from the temporary dwellings or stages that precede it.

a summary

A deeper understanding of the concepts of eternity and the Day in the Qur'an, as presented in the sources, reveals a layered picture of the afterlife. The various formulations of eternity suggest possible degrees of this residence. The sources also clearly distinguish between the Day of Judgment, based on deeds and transactions, leading to the Day of Eternity, which will end, and the Hereafter, which comes after that for those who believe in God, and on which the judgment will be based on faith and worship. These stages correspond to different dwelling places, from specific dwellings within Heaven or Hell during the period of eternity to the final afterlife, after which there is no other abode. This approach to reflection distinguishes between the quantitative and descriptive meanings of numbers and words, opening horizons for a more precise and comprehensive understanding of the message of the Noble Qur'an.

4.10The number eight and its significance in "The Bearers of the Throne": A reading of the Almighty's saying: "And above them, that Day, eight will bear the Throne of your Lord."

introduction:

A noble verse in Surat Al-Haqqah brings to our attention a specific number in the context of describing a scene from the Day of Judgment. The Almighty says: "And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day" (Al-Haqqah: 17). The number "eight" stands out here as a striking element that calls for contemplation of its significance. In this article, we present an interpretation that links this number to the concept of "the Throne of the Lord" related to the creation and responsibilities of man. This interpretation is based on the argument presented by Dr. Hani (as cited in the original text submitted by you). This interpretation opens a window into understanding how numbers in the Quran can carry qualitative and descriptive dimensions that go beyond direct quantitative calculations, which is consistent with the general approach of this series.

1. "The Throne of Your Lord" and the Number "Eight": The Human Brain and Its Basic Functions

The throne in question is not the throne of the absolute Divine Essence: The proposed interpretation indicates that “the throne of your Lord” in this context is not the throne of the Divine Essence, which is beyond all knowledge, but rather a “throne” belonging to the “Lord” of man, that is, the divine order relating to man’s formation, assignment, and responsibility.

The Throne as the Human Brain: This "throne" is viewed as the human brain, the highly complex structure that represents the center of control, leadership, and responsibility within the human being. This is consistent with the meaning of the throne as a structure or structure with branches and interconnections, much like the brain with its trillions of neural connections.

The "Eight" Bearers of the Throne: Basic Brain Functions: The crucial point here is that the "eight" who bear this throne are not necessarily interpreted as angels in the traditional sense in this particular context, but rather as eight basic tasks or functions of the human brain. These tasks "carry" the conscious and responsible being of the human being, and they are distributed between the two hemispheres of the brain:

Right lobe: with its sensory, inspirational, and holistic functions.

The left hemisphere: with its linguistic, logical, and analytical functions. The number "eight" here is not merely for counting, but to describe these essential functions that form the basis of human consciousness and responsibility. It can also be noted that this "throne-brain" is composed of integrated functional levels (the "vital" brainstem, the "chemical-emotional" limbic system, and the "thinking-logical" cerebral cortex), and that the "kings over its ribs" may represent the sub- and detailed aspects of these eight basic functions.

2. Comparison with the concept of “the throne on the water”: Emphasis on context and the importance of the number whenever it is mentioned

In understanding the multiple connotations of the term "the throne," it is useful to note its occurrence elsewhere, such as in the verse, "And His throne was over the water" (Hud: 7). Here, the "throne" acquires a cosmic and systematic connotation, interpreted as a symbol of absolute divine sovereignty, precise cosmic order, and governing divine law, founded on "water" as a symbol of the principle of life, possibility, and divine knowledge prior to material creation.

What is striking in this cosmic context is that the Quranic text does not link "the throne on the water" to a specific number, as it does in the verse of Surat Al-Haqqah with the number "eight." This comparison underscores the importance of context in understanding the connotations of Quranic terms, including "the throne." When the number "eight" is mentioned in conjunction with the throne in a context discussing humanity and its responsibility (as in the aforementioned proposal), this number acquires a qualitative and descriptive connotation specific to that context, calling for further contemplation of its meaning and rhetorical function.

3. Conclusion: The number “eight” as a symbol of order and branching in the “throne of man.”

Interpreting the "eight bearers of the throne" with the basic functions of the human brain provides an example of how numbers are employed in the Quran not only for quantity, but also for quality and description. The number "eight" becomes a key to understanding the organized and branching structure of the human center of consciousness and responsibility.

This is consistent with what is stated in the original text, which states that "the throne always represents the center of order, control, and sovereignty, whether in the human being (the brain) or in the universe (divine laws)." If the cosmic throne is a system, then the human throne (the brain) is also a well-defined system, and the number "eight" in the verse of Al-Haqqah—according to this view—refers to one of the most prominent manifestations of this complex human system.

Understanding these meanings requires contemplating the context and linguistic structure of the Qur'an, which this series seeks to highlight in its treatment of Qur'anic numbers.

4.11The numbers 100 and 80 in Surat An-Nur: The symbolism of “skin” as a social manifestation

introduction:

Our journey of contemplating numbers in the Holy Quran continues, and this time we stop at Surat An-Nur and the verses on the limits of adultery and slander, which mention the numbers “one hundred” and “eighty” in the context of the punishment of “lashing.” Allah the Almighty says: “As for the adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them move you in the matter of Allah’s religion, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.” (An-Nur: 2). He also says: “And those who accuse chaste women but do not produce four witnesses - flog them with eighty lashes.” “Face them and never accept their testimony. Those are the wicked.” (An-Nur: 4)

The apparent meaning of these verses, and what might be understood as corporal punishments, sparks widespread controversy. However, as we have discussed in this series, the Qur'anic methodology often employs numbers with symbolic connotations that go beyond mere quantity, employing "similar, double" terms that invite contemplation. In this article, we will examine how the numbers 100 and 80, and the word "lashing" itself, can be understood within the framework of "social illumination" aimed at reform and deterrence, not necessarily physical harm.

1. The Symbolism of Numbers in the Qur’an: An Introduction to a Deeper Understanding

The Qur'an emphasizes in several places that numbers may not be limited to their literal quantitative meaning. The number seven may indicate perfection or completed cycles; the number eight may symbolize vastness, empowerment, and beyond perfection (as we discussed in a previous article about the Bearers of the Throne); the number forty represents maturity and testing; and large numbers such as seventy and a thousand may express abundance and magnificence. This understanding opens the door to reconsidering numbers used in legislative contexts, including the limits of adultery and slander.

2. “Flogging” as a manifestation and correction, not as a physical beating.

Based on a broad understanding of adultery as a disruption of the social and moral balance, and on the potential linguistic and symbolic connotations of the word "whipping" (which may come from the meaning of a covering that needs to be uncovered or softened, or coerced and disciplined, or revealed and made manifest—i.e., "unmasking"), the command "whip" can be understood not as a physical beating, but rather as a multifaceted corrective, disciplinary, and deterrent measure. It serves as a "social unveiling" that aims to:

To expose and reveal the wrongdoer's mistake to society: to "reveal" his action as an example and deterrent.

Correcting the mistake: “softening his hardened intellectual and psychological skin,” and breaking his state of intellectual and spiritual stagnation.

Deterring him and others: achieving the goal of general and specific deterrence.

3. The symbolism of the numbers 100 and 80: an indicator of the degree of social manifestation required.

"One hundred lashes" as a punishment for adultery: The number 100, with its potential symbolism of completeness, abundance, and perfection (as in the saying "mā wafarah," meaning abundant water, or the completion of a centennial cycle), may here point to the need for a comprehensive, complete, and thorough process of "social transformation." Adultery, in its broadest sense as a serious disruption of the social and value balance, requires a "complete" or "abundant" reformative and explanatory effort to highlight its grave danger and remedy its profound impact on the individual and society.

"Eighty lashes" for slander: The number 80, while less than 100, may be linguistically related to the root "thana" (which suggests value and importance: thana, thamin, tathmeen, muthammain). It can refer to a significant, valuable, and significant social act of slander. Slander affects "chaste women" (whether they are individuals of good reputation, or protected values and principles in society). The punishment/reform here aims to:

"Evaluating" and restoring the value of the chaste woman: who was unjustly thrown away, and restoring her reputation.

Evaluating and determining the worthlessness of the testimony of the slanderer: who did not provide the required evidence (four witnesses - as comprehensive and complete proof). The number 8 implicit in the number 80 (eight tens), with its potential symbolism of capacity and empowerment (as we saw in the example of the eight bearers of the throne), can emphasize the importance and power of this process in empowering the truth, demonstrating the value of honesty, and refuting falsehood.

4. The role of a “group of believers”: witnesses to reform, not violence

The requirement that a "group of believers" be present to witness their "torment" (which here can be understood as the hardship or effort expended in the process of social reform and discipline, not necessarily the physical pain resulting from the beating) does not mean that they are present to witness physical torture. Rather, their role may be to:

Testimony to the process of social manifestation and its realization.

Support the reform and rehabilitation process.

Contributing to the individual's reintegration into society. This "group" may consist of specialists, such as social and psychological reformers, or of people of sound judgment and wisdom capable of "evaluating" the situation and offering advice and guidance.

5. The ultimate goal: reform and return to the community.

The Qur'an emphasizes the possibility of repentance and reform after this disciplinary punishment, stating in the verse on slander: "Except for those who repent after that and reform, for indeed, Allah is Forgiving and Merciful" (An-Nur: 5). This emphasizes that the ultimate goal is not physical harm or destruction, but rather the individual's reform and the opportunity to return to righteousness and the community of believers.

conclusion:

This purposive and symbolic understanding of the numbers 100 and 80, and of the word "lashing" in the context of Surat An-Nur, transforms these punishments from mere physical measures into a comprehensive social "reform and deterrence" process. This process is commensurate with the seriousness of the crime and its impact on society's "balance," and achieves the objectives of the Shari'a of deterrence, reform, and rehabilitation, without necessarily needing to be interpreted as physical violence in its traditional sense. This opens up horizons for contemplation of the wisdom and mercy of Quranic legislation, which aims to build a sound society based on justice and reform.

4.12 Quantitative Precision: The Literal Use of Numbers in the Qur’an and the Authenticity of Its Transmission Through Manuscripts

introduction:

In the context of our contemplation of numbers in the Holy Quran, and after reviewing in previous articles the importance of distinguishing between the meanings of "quantity" (count) and "quality" (numeral/descriptor), in this article we address a fundamental and important aspect: the extreme precision with which the Holy Quran deals with numbers when the context requires their use in their literal and direct sense to define quantities and amounts. This aspect emphasizes the precision that characterizes the Quranic text.

1. Numerical accuracy in legislation and worship:

The Holy Quran demonstrates extreme precision in specifying numbers related to legislative and ritual aspects, leaving no room for ambiguity or interpretation regarding these quantities. Examples of this include:

The number of days of fasting in some expiations: “three days” (Al-Ma’idah: 89).

Months of waiting: “three menstrual periods” (Al-Baqarah: 228) for a divorced woman, and “four months and ten days” (Al-Baqarah: 234) for a woman whose husband has died.

The number of witnesses in the case of adultery or to prove some rights: “Four witnesses” (An-Nur: 4, An-Nisa: 15).

The punishment for slander is “eighty lashes” (An-Nur: 4), and for adultery, “one hundred lashes” (An-Nur: 2). (It should be noted that a previous article in this series discussed a qualitative interpretation of lashes, but the number here, as mentioned in the text, is precise and specific.)

Numbers of expiations: such as feeding “ten poor people” (Al-Ma’idah: 89).

2. Numerical accuracy in the Quranic stories:

When the Qur’an narrates the stories of previous nations, it sometimes mentions specific numbers that are significant in the context of the story, emphasizing the accuracy of conveying the important historical events it narrates for the sake of admonition and exhortation:

The number of the tribes of the Children of Israel and the springs that gush forth for them by the command of Moses, peace be upon him: “Twelve springs” (Al-Baqarah: 60, Al-A’raf: 160).

The number of signs given to Moses, peace be upon him, as proofs: “Nine clear signs” (Al-Isra: 101, An-Naml: 12).

The duration of Noah’s stay among his people, calling them: “A thousand years less fifty years” (Al-Ankabut: 14).

3. Numerical accuracy in describing creation and the afterlife:

The Qur’an provides specific numbers when describing certain aspects of creation and the afterlife, thus painting a clear picture of the cosmic and afterlife structure as the Creator, glory be to Him, intended to show it to His servants:

Days of creation (stages or phases): “six days” (Al-A’raf: 54, Yunus: 3, Hud: 7, and others).

Number of heavens: “seven heavens” (Al-Baqarah: 29, At-Talaq: 12, Al-Mulk: 3, and others).

The gates of Hell: “It has seven gates” (Al-Hijr: 44).

The bearers of the Throne on the Day of Resurrection: “And eight will bear the Throne of your Lord above them that Day” (Al-Haqqah: 17).

The gates of Paradise (as mentioned in the Noble Prophetic Sunnah, and sometimes used as a reference to understand the symbolism of some numbers): “Eight.”

The guardians of Hell (angels of torment assigned to Hell): “Over it are nineteen” (Al-Muddaththir: 30-31).

4. The role of Qur’anic manuscripts in confirming the stability of numbers:

Original Qur'anic manuscripts, including early copies such as the Uthmanic copies, confirm the constancy and extreme precision of these numbers over the centuries. Examining these manuscripts, whether directly or through digital copies available to researchers, proves the consistency of these basic numbers, which occur in contexts requiring quantitative precision. This consistency strengthens the certainty that the Qur'anic text has been preserved in its essence, including its literal numerical accuracy.

A study of the orthography of some ancient manuscripts may reveal methods for writing numbers that sometimes differ from the orthography familiar today, prompting reflection on the development of the art of writing and the history of Arabic calligraphy. However, these orthographic differences, if they exist, do not affect the intended literal numerical value in contexts requiring clear quantitative definition.

conclusion:

Understanding this numerical precision in the Quran's use of quantities and measures when the situation calls for it is, in itself, a gateway to contemplating the perfection of this precious book and its comprehensive knowledge. This precision is not merely a passing detail; rather, it is part of the Quran's miraculous structure, testifying to its preservation and authenticity. It represents the foundation from which we can later explore the qualitative and symbolic dimensions of numbers in other contexts, as this series seeks to demonstrate.

4.13The Symbolism of Recurring Numbers in the Qur’an: A Call for Systematic Contemplation

introduction:

Having previously addressed the quantitative precision in the use of Quranic numerals and the methodological distinction between "quantity" and "quality," in this article, we move to a broader space for contemplation: Do some of the numbers that recur in the

Holy Quran bear symbolic connotations or indications that go beyond mere counting? This approach to contemplation, which sees the repetition of some numbers as a potential for deeper meanings, requires openness to contemplation coupled with methodological caution and adherence to the constraints of the overall Quranic context and system, a goal oriented toward "the jurisprudence of the Quranic Arabic language."

1. Numbers that call for contemplation of their possible meanings:

Anyone who contemplates the Holy Qur'an will notice the repetition of some numbers in various contexts, which may suggest that they have a special symbolism:

The number seven (7): Its striking repetition (seven heavens, seven gates of Hell, the seven circumambulations, the seven running, seven ears of grain, seven cows, seven nights and eight days in succession) often suggests the symbolism of perfection, comprehensiveness, completeness, or the completion of a certain cycle. Does this varied repetition refer to cosmic laws or the completion of fundamental stages in creation or legislation?

The number eight (8): Its occurrence in contexts that sometimes follow the mention of the number seven (such as the eight bearers of the throne, and the eight gates of Paradise as mentioned in the Sunnah of the Prophet) may symbolize something beyond the first perfection, to indicate spaciousness, empowerment, or moving to a higher and more spacious level.

The number nine (9): Its clear connection to the signs of Moses (peace be upon him) ("nine clear signs") makes it a focus of interest. Does it have a deeper symbolism related to expansion after distress, or the completion of the stage of ones before entering the tens? It remains an area for disciplined contemplation.

Other numbers (eg 3, 10, 12, 19, 40, 70, 100, 1000):

The number three (3): It appears in determining periods (three days, three menstrual periods), and in some repetitions that may suggest confirmation or completion of a primary cycle (such as divorce times).

The number ten (10): is sometimes associated with completeness and perfection ("That is ten complete") or with multiplication ("Whoever brings a good deed will have ten times the like thereof").

The number twelve (12): It is manifested in the number of tribes, captains, and months, which may indicate a precise system, division, and time cycles.

The number nineteen (19): Its occurrence in the context of the Hellfire ("upon it are nineteen") has sparked wide discussions about its significance and whether it has dimensions that go beyond mere number.

The number forty (40): It is often associated in the Qur'anic and prophetic context with maturity (reaching maturity), or the completion of a certain period of testing, wandering, or worship (such as the time of Moses' forty nights).

The number seventy (70): It may indicate abundance, as in the Prophet's, may God bless him and grant him peace, asking forgiveness for the hypocrites ("If you ask forgiveness for them seventy times, God will not forgive them").

Large numbers (such as one hundred and one thousand): often indicate unlimited numbers, greatness, or a very long period of time ("a thousand years minus fifty years," "better than a thousand months," "one hundred thousand or more").

2. Systematic consideration of possible numerical symbolism:

The search for symbolic meanings of numbers in the Holy Quran must be governed by a clear and precise methodology, to avoid delving into matters of which there is no knowledge or burdening the text with what it cannot bear:

Relying on repetition and Quranic context: Searching for recurring patterns in the number's occurrence and studying the different contexts in which it appears, this may reveal a common semantic link.

Harmony with the Qur'anic system and its objectives: ensuring that any proposed symbolic meaning does not conflict with the Qur'an's general objectives, its general rules, its basic principles, and the principles of the clear Arabic language.

Beware of projection and affectation: Avoid twisting the text to conform to a preconceived idea, or assigning a meaning to a number that is not supported by the linguistic or legal context, or falling into esoteric interpretations that are not based on evidence.

Examining manuscripts with caution: Examining how these numbers or their associated words are written in original Qur'anic manuscripts may elicit some interesting observations regarding the history and development of Qur'anic script. However, these observations must be treated with extreme caution, avoiding jumping to conclusions not based on solid knowledge of Qur'anic readings and Uthmanic script.

conclusion:

Contemplating the potential numerical symbolism of some of the recurring numbers in the Holy Quran is a call to broaden our horizons of understanding and view the Quranic text as an integrated structure that may carry multiple layers of meaning. However, this call remains conditional upon strict adherence to methodological and scientific guidelines, so that contemplation is constructive and fruitful, leading to increased faith and certainty in the greatness of this eternal book.

4.14Issue 19 and the Theory of "Numerical Miracles": Between Textual Truth and Methodological Controversy

introduction:

The issue of the number nineteen (19) occupies a prominent place in contemporary discussions regarding the numerical structure of the Holy Qur'an. This interest is based on the Qur'an's explicit mention of this number as the number of the keepers of Hell, and its direct connection to increasing certainty for believers and People of the Book, and its being a trial for disbelievers, as in the Almighty's saying: "Over it are nineteen… And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve—that those who were given the Scripture may be certain and those who believe may increase in faith…" (Al-Muddaththir: 30-31). This clear textual fact was the primary starting point for the emergence and development of the theory of "numerical miracle," which claims the existence of a comprehensive mathematical system in the Holy Quran based on the number 19 and its multiples.

1. The essence of the theory of "numerical miracles" and its methodology (according to the proponents' proposal):

This theory, particularly in the detailed proposals presented by some researchers, such as engineer Adnan Al-Rifai, claims to have discovered a miraculous mathematical system in the Quran based on the number 19. It relies on a specific methodology for counting and statistics, claiming exclusive reliance on the original Ottoman script as found in ancient Quranic manuscripts. This alleged methodology includes:

Exclude any subsequent additions to the original text (such as diacritics, dots on letters at some stages, punctuation marks, etc.).

Count only the letters that are drawn according to specific rules.

Sometimes, giving numerical values to letters (abjad arithmetic) according to certain systems.

Proponents believe that the precise application of this methodology reveals astonishing mathematical correspondences related to the number 19 in the structure of words, verses, and chapters. They consider this conclusive evidence of the divine origin of the Holy Quran and its perfect preservation.

2. A balanced critical view in light of "Qur'anic Linguistics":

Within the framework of "Qur'anic Arabic Linguistics," which calls for authentic contemplation based on a deep understanding of the language and contexts of the Qur'an, while adhering to critical thinking, the theory of numerical miracles, including that related to the number 19, must be approached objectively and fairly:

Appreciation of the effort expended: It is undeniable that many researchers in this field have exerted great effort, and their sincere efforts to uncover new aspects they see as the miracle of the Holy Quran.

The Importance of Returning to the Origins: Emphasizing the importance of studying the original Qur'anic manuscripts and the first script is a commendable approach and is

consistent with the spirit of sound scientific research, as returning to the origins is often the key to deeper understanding.

Methodological questions raised: On the other hand, many scholars and specialists in Quranic and linguistic studies raise serious and pivotal methodological questions about this theory, including:

Are the counting and statistics rules applied completely consistent in all cases, or are they sometimes selective to match the desired result?

Is relying on a single copy of the manuscripts or a single drawing (with occasional slight variations in drawing between the early Ottoman Qur'ans) sufficient for generalization and the construction of a comprehensive system?

Does the proposed letter scoring system (if Abjad numeracy is used) have a solid, consistent, and agreed-upon basis in the context of understanding the Qur'anic text?

Does focusing too much on the number 19 and its multiples diminish other aspects of the miraculous nature of the Qur'an, or distract from its fundamental objectives and most important guidance?

Lack of scholarly consensus: It is important to note that the theory of numerical miracles, in its comprehensive and detailed form based on the number 19, remains a subject of considerable controversy among researchers. It has not received widespread consensus or acceptance from scholars and respected jurisprudential and scientific assemblies. In fact, many of them strongly object to or reject it.

3. Conscious contemplation: A proposed position on the number 19 and its theories:

The conscious contemplator of the Holy Quran can:

The explicit mention of the number 19 in Surah Al-Muddaththir in the Qur'an is appreciated, and the revealed divine wisdom behind its mention in that specific context is contemplated.

He is aware of the efforts of researchers in the field of numerical miracles, and appreciates their efforts in research and investigation.

He maintains a conscious critical distance, and does not accept these theories as absolute or definitive facts unless they are supported by conclusive, indisputable evidence.

He realizes that the miraculous nature of the Qur'an is comprehensive and multifaceted (declarative, legislative, scientific, metaphysical, etc.), and should not be limited or reduced to the numerical aspect alone, especially if this aspect is controversial.

It gives priority to the basic meanings of the Qur'an, its overall objectives, its apparent guidance, and the clearest and most agreed-upon aspects of its miraculous nature.

Genuine contemplation of the Book of God includes examining all claims and theories in light of the overall Qur'anic text, a sound scientific methodology, and consulting specialists.

conclusion:

Dealing with the number 19 and the numerical theories surrounding it requires a balance between appreciating the textual truth of the Qur'an, being open to the efforts of researchers, and adhering to the critical scientific method. The ultimate goal remains deepening the understanding of God's Book and being guided by its light, not proving theories that may be subject to debate.

4.15 Recurring Numbers as Personal Messages? A Reading of Contemporary Interpretations "Dr. Hani Al-Wahib's Model"

In the modern era, with people's growing interest in spirituality and the search for messages and meanings in the details of daily life, contemporary explanations have emerged linking the phenomenon of noticing the recurrence of certain numbers (on clocks, car license plates, telephones, etc.) to divine or angelic messages directed at the individual. These interpretations are based on interpretations of Quranic symbols and numbers. Dr. Hani Al-Wahib's proposal represents an example of this trend.

The essence of the proposal:
This perspective holds that the recurrence of a certain number is not merely a coincidence, but may serve as a "coded message" from guardian angels or a divine source, reflecting a person's psychological or spiritual state and their preoccupations at that moment. To understand the message, it is recommended to return to the moment the number was seen, reflect on the emotional and intellectual state at that time, and look for the significance of this number in the Holy Quran as a primary source of meaning.

Examples of proposed interpretations (according to Dr. Al-Wahib's summary):

- **Repeat number 1:**It may refer to the need for unity, uniqueness, and a deep connection with God, inspired by "your God is one God."
- **Repeat number 2:**It may reflect an internal conflict or hesitation, inspired by the duality of situations or the story of the laurel, "Do not be sad, God is with us."
- **Repeat the number 3:**It may point out a flaw in the belief or a transgression of boundaries, inspired by the prohibition "Do not say three."
- **Repeat the number 4:**It may be related to thinking about sustenance and provisions, inspired by "He has determined therein its sustenance."
- **Repeating the number 6:**It may be associated with a sense of chaos and a need to trust in divine order, inspired by "the creation of the heavens and the earth in six days."

- **Repeating the number 8:**It may symbolize blessings, graces, and reaping the fruits of the harvest, inspired by “And eight will bear the Throne of your Lord above them that Day.”

- **Repeating the number 9:**It may relate to the use of mental and spiritual talents, inspired by the “Nine Clear Verses.”

- **Repeat the number 10:**It may indicate the completion of something, inspired by “that is ten complete ones.”

- **Repeating the number 11:**It may be related to vision and future perception "inspired by Joseph's vision of the eleven stars".

- **Repeating the number 12:**It may refer to the diversity of divine resources and solutions, inspired by the "twelve springs" or "twelve tribes."

- **Repeating the number 19:**It may indicate entering into a test or a “mental whirlpool” that requires a return to reason and certainty, “inspired by ‘nineteen upon it’ and linking it to verses nine and ten.”

Critical perspective and conscious reflection:
The "Light of Reason and Authentic Contemplation" project aims to encourage critical thinking and a direct re-examination of the Qur'anic text using methodological tools. When evaluating this type of contemporary interpretation, the conscientious contemplator should note the following:

1. **Mixed methodology:**This approach combines inspiration from Quranic verses, often interpreted symbolically, with concepts drawn from psychology, modern spirituality, numerology, cosmic energy, and guardian angels.

2. **Emphasis on personalization:**It strongly emphasizes that the message is "personal" and dependent on the individual's situation and context, which may be positive in stimulating self-reflection, but makes objective verification of the validity of the interpretation difficult.

3. **Avoid direct interpretation:**This approach differs from the direct linguistic and contextual interpretation of the Qur'anic text, and from the study of orthography or readings, and moves towards applying Qur'anic symbols directly to the events of everyday life.

4. **The need for controls:**While some may find this approach helpful for contemplation or optimism, the methodological question remains about the controls that prevent the random projection of meanings or falling into forbidden speculation.

a summary: This approach represents a contemporary attempt to connect the Quran to daily life in a spiritual and psychological manner. The contemplator, guided by the "light of reason," must approach it with understanding and scrutiny, distinguishing between potential personal inspiration and a systematic, scientific interpretation of the Quranic text. He must always refer matters to the definitive texts of the Quran and the authentic

Sunnah, and to the principles of linguistic and contextual understanding established by "Qur'anic Arabic Linguistics."

4.16Numbers in the Qur’an and Prayer: Numerical Secrets and Inner Meanings

Does the Holy Quran contain numerical secrets for prayer?

Some contemporary interpretations and studies, most notably those by Adnan Al-Rifai and others, propose the existence of a precise and precise numerical system within the Quranic text related to various aspects of religion, including prayer. This system, known as "numerical miracle," is viewed not as a primary source of legislation, but rather as additional evidence of the Quran's perfection, preservation, and miraculous nature, revealing deeper layers of "inner" meanings. This thesis is based on two main approaches to deriving information related to the number of prayers and their units: the direct numerical significance of the repetition of words, and the numerical significance derived from literal values and their relationship to the number 19. It is important to emphasize, as the proponents of this thesis themselves emphasize, that this deduction does not replace the Prophetic Sunnah and practical transmission; rather, it reveals the inner meanings of the "known and preserved remembrance."

1.1 Direct Implications - How does the repetition of words indicate the number of prayers and rak'ahs?

The first approach to reading the numerical connotations of prayer in the Quran relies on direct observation of the repetition of key words and phrases related to prayer and its pillars. Proponents of this approach argue that these repetitions are not random, but rather correspond precisely to the known numbers of prayers, their rak'ahs, and prostrations, thus constituting a direct Quranic reference. The most prominent examples cited are:

1. **Number of prayers (5):**The plural word "salawat," which refers to the obligatory prayers, appears in the Holy Quran exactly five times, which is the same number of obligatory daily prayers (Fajr, Dhuhr, Asr, Maghrib, and Isha).

2. **Number of rak'ahs (17):**The direct command to establish prayer, namely “establish prayer” (singular) and “establish prayer” (plural), is repeated in the entire Qur’an seventeen times, which is the same as the total number of obligatory rak’ahs per day (2+4+4+3+4 = 17 rak’ahs).

3. **Number of prostrations (34):**

- The verb “sajda” and its derivatives, which express the prostration of rational beings, are mentioned thirty-four times, which is the same number of obligatory daily prostrations (two prostrations in each rak’ah x 17 rak’ahs = 34 prostrations).

- The various names of the House of God (al-Bayt, al-Ka'bah, al-Bayt al-Haram, Baytuk, al-Bayt al-Muharram, al-Bayt al-'Atiq, al-Bayt al-Ma'mur) are also mentioned together

thirty-four times. This convergence between the number of prostrations and the number of mentions of the House is linked to the importance of facing the House of God (the qibla) and the fact that prostration is the culmination of spiritual connection with God in prayer. This approach serves as primary and direct evidence of the existence of a Quranic numerical imprint for basic acts of worship such as prayer.

1.2 Exact calculation methodology - literal values and the number 19 as a basis

While the first approach relies on direct counting, the second approach delves deeper into the structure of the Qur'anic text, based on the theory of numerical miracles, which focuses primarily on the number 19 and its multiples. This approach is presented using a precise methodology based on the Ottoman script of the original Qur'ans, counting only the written letters, excluding later additions such as dots and diacritics. Each letter is assigned a numerical value based on this precise count, and the sum of the numerical values of Qur'anic units that are integrated in meaning is often a multiple of 19 ("the complete problem"). To derive the number of units of prayer, the numerical values of related key words and phrases are added together, then the largest multiple of 19 is subtracted, with the remainder being considered the numerical indication of the number of units.

1.3 Application of the numerical methodology - Calculating the number of units of prayer for the five daily prayers

Based on the methodology of literal values and the remainder of division by 19, practical examples are provided to derive the number of rak'ahs for each prayer:

- **Fajr prayer (two rak'ahs):**The sum of the numerical values of words such as "two ends of the day" and "dawn prayer" is (75 + 79 = 154). The largest multiple of 19 less than 154 is 152 (19 × 8). The remainder is 154 - 152 = 2.

- **Dhuhr prayer (4 rak'ahs):**The sum of the numerical values of the phrase "from the sun to dusk" and the words "noon" and "you appear" is (149 + 59 + 62 = 270). The largest multiple of 19 less than 270 is 266 (19 × 14). The remainder is 270 - 266 = 4.

- **Asr prayer (4 rak'ahs):**The sum of the numerical values of the phrase "from sunset to dusk" and the word "afternoon" is (149 + 45 = 194). The largest multiple of 19 less than 194 is 190 (19 × 10). The remainder is 194 - 190 = 4.

- **Maghrib prayer (3 rak'ahs):**The sum of the numerical values of the phrases "ends of day," "twilight," and the word "sunset" is (75 + 67 + 51 = 193). The largest multiple of 19 less than 193 is 190 (19 × 10). The remainder is 193 - 190 = 3.

- **Isha prayer (4 rak'ahs):**The sum of the numerical values of the phrases "Zalfa min al-Layl" and "Isha' prayer" is (63 + 74 = 137). The largest multiple of 19 less than 137 is 133 (19 × 7). The remainder is 137 - 133 = 4. These examples demonstrate the application of numerical methodology to derive the number of rak'ahs.

1.4 Context and Interpretation - The Inner Implications and Their Relationship to the Sunnah and Tawatur

Proponents of this approach assert that these numerical results reveal the "inner meanings" of the Quranic text and are evidence of its comprehensiveness. However, they emphasize that they are not the primary source for understanding how to pray or the number of rak'ahs. The primary and reliable source is the Prophetic Sunnah and practical tawatur. The role of numerical miracles is both confirmatory and miraculous, confirming what is known from the Sunnah and tawatur and offering a deeper understanding of the text's implications. The fact that prayer is part of the "preserved remembrance" is linked to the religion of Abraham, and this methodology is used to respond to certain doubts. The numerical approach to prayer represents an attempt to gain a deeper understanding of the Quranic text and reveal its miraculous aspects, while emphasizing that it supports and confirms established and proven aspects of religion, not a substitute for it.

4.17Summary of the series of articles on "Numbers in the Qur'an"

The series aims to delve deeper into the understanding of numbers mentioned in the Holy Quran, going beyond a superficial understanding of them as mere quantities. It proposes a methodology for distinguishing between the use of numbers to denote**Quantity and limitation**and its use to indicate**How, description, and symbolism**.

The series explores the applications of this methodology in several Qur'anic contexts:

1. **Numbers in prayer:**It demonstrates how the repetition of certain words (such as "prayers" five times, the phrase "establish/establish prayer" seventeen times) may directly refer to the number of prayers and rak'ahs. It also presents a computational methodology based on the numerical values of letters and the number 19 to derive the number of rak'ahs as supporting esoteric meanings, not as a source of legislation.

2. **Numbers in describing the Divine Essence and denying polytheism:**It illustrates how words like "one," "one," "two," and "third of three" are used to describe the nature of monotheism and its opposite (dualism, trinity), not simply the enumeration of alleged gods.

3. **Numbers that describe qualities and states:**It shows how numbers such as "three" in "three darknesses" can describe the multiple nature of darkness, how "ten" in "ten nights" may describe a period of special and blessed quality, and how "two, three, and four" in the description of angels' wings describe classes and types.

4. **Numbers in the context of legislation, stories, and creation:**The series emphasizes that the Qur'an uses numbers with extreme precision to denote exclusive quantities in specific contexts such as religious obligations (numbers of witnesses, amounts of punishments, waiting periods), narratives (specific numbers in the stories of the prophets), and descriptions of aspects of creation and the afterlife (seven heavens, days of creation). Qur'anic manuscripts confirm the constancy of this numerical precision.

5. **Numbers that describe operations and conditions:**Rereading verses such as "divorce twice" reveals that they may describe a recurring method or process to be followed

when divorcing, rather than just a specific number. Similarly, "two, three, and four" in the verse on marriage are seen as describing the situation of women who care for orphans as a social solution, rather than simply specifying the number of wives allowed. "Three menstrual periods" are treated as signs and indications of the womb's purity.

6. **Cosmic Numbers and the Concept of the Divine "Day":**It turns out that large numbers (such as one thousand and fifty thousand) describe vast quantities or temporal and existential scales that differ from our earthly scales. The word "day" in a divine context may refer to a great event or state rather than a specific period of time, with a distinction between different days in the afterlife.

7. **Symbolism of repeated numbers:**It addresses the observation of the repetition of some numbers (such as 7, 8, 19) in various contexts, which may suggest the presence of additional symbolism beyond counting, while emphasizing the need to deal with this aspect with caution and a sound scientific methodology.

8. **Theories of numerical miracles and contemporary interpretations:**The series discusses the theory of numerical miracles based on the number 19 and examines some contemporary interpretations that link the repetition of numbers to personal messages. It offers a balanced critical examination of these propositions, emphasizing the importance of adhering to linguistic, contextual, and legal guidelines in understanding the Quranic text, and emphasizing that the Quranic miracle encompasses multiple aspects and is not limited to a single aspect.

In conclusion, the series emphasizes that numbers in the Quran are part of its perfection and miraculous nature, carrying multiple layers of meaning (quantity and quality). It invites readers to contemplate them using a scientific methodology that combines precise linguistic and contextual understanding with reference to Islamic principles, to gain a deeper understanding of the Holy Book's message.

5 A JOURNEY INTO THE DEPTHS OF REMEMBRANCE

Series Introduction:

The word "dhikr" (remembrance) is a pivotal word in the Holy Quran and in the life of faith, but its meaning goes far beyond the common translation "remembrance" or "recollection." In this series, we will delve into the depths of this concept, presenting a comprehensive and integrated picture of dhikr as an existential state and a way of life.

5.1 Beyond Remembrance - The Linguistic Roots and Semantic Essence of Dhikr

""Dhikr" is a word we often hear, and its echoes reverberate throughout the verses of the Holy Quran. We often understand it to mean "remembering" something from the past, or "retrieving" information from memory. But does this great word limit itself to this meaning? Is "dhikr" in Quranic Arabic merely a function of memory, or does it carry deeper dimensions that touch consciousness, the heart, and action?

In this chapter of our series, "A Journey into the Depths of Remembrance," we will begin our journey by returning to the origins, to the linguistic root of the word "remembrance." Together, we will explore the meanings inherent in its letters and structure, and attempt to uncover its fixed semantic essence that connects its various uses in the Qur'an.

Root and structure: (Dhkr)

The word "male" and its derivatives consist of the triliteral root**"male"**As we explored in our previous discussions, the structure of a word can be viewed by breaking it down into “pairs” or letter pairs, an approach that helps trace the kinetic and semantic connotations inherent in the interaction of letters:

1. The first dual: "Dh-K" (Dhal - Kaf)
   - **Dhal (Dh):**This letter is associated with multiple meanings revolving around awareness and reference, such as: self, remembrance, awareness, discrimination, and reference to something specific.
   - **Kaf (K):**This letter carries connotations of completeness and containment, such as: sufficiency, perfection, containment, universe, ownership, and address (the addressee's kaf).
   - **Reaction (dh + k):**When “awareness/self” interacts with “adequacy/containment,” it suggests a meaning.**"full awareness"**Or**"Comprehensive and sufficient remembrance"**Or**"To contain something or the self completely in consciousness"**It is not just a superficial or partial recollection, but an evocation that encompasses the thing mentioned and absorbs it into the circle of consciousness.
2. The second dual: "K R" (Kaf - Ra)
   - **Kaf (K):**As we mentioned, it carries connotations of completeness and containment.
   - **The letter Ra (R):**This letter is associated with movement, rotation, and sequence, such as: movement, repetition, return, direction, connection, and lordship.
   - **Reaction (K + R):**When 'perfection/containment' interacts with 'movement/repetition', it clearly indicates that**"repeated movement towards perfection or origin"**Or**"Perfection that is repeated, continues, and appears."**Or**"Continuous and renewed containment"**This is clearly evident in the word “karrar” which comes directly from this letter pair, and which means to repeat an action over and over again.

The extracted semantic essence:

Based on this structural analysis, it becomes clear that “remembrance” is, in essence, not merely a passive or momentary mental retrieval process. Rather, it is**A dynamic process that combines two basic elements:**

- Complete and comprehensive conscious awareness (from "Dh K").
- Movement and purposeful, continuous repetition (from "k r").

So, “remembrance” is a living and active presence of something in the mind and heart as a whole, accompanied and confirmed by repetition and continuous movement that aims to consolidate this presence or strive towards a goal associated with it (such as perfection or closeness to the origin).

Harmony of meaning with Quranic contexts:

This profound, intrinsic meaning helps us understand why the word “dhikr” and its derivatives are used in the Holy Quran to refer to concepts that appear to be different on the surface, but which come together under this umbrella:

- **The Qur’an/Revelation (Indeed, it is We who sent down the Qur’an...):**The Qur’an is a complete and comprehensive evocation of God’s words and guidance, and requires repeated recitation and contemplation to establish its awareness in the heart.
- **Reminder and admonition (And remind, for indeed, the reminder benefits the believers):**It is a process of consciously and effectively recalling facts, and often requires repetition to have an effect.
- **Remembering God as an act of worship (...Verily, in the remembrance of God do hearts find rest).**It is a conscious and continuous evocation of God’s greatness and attributes in the heart, tongue, and limbs, which is confirmed and deepened with repetition.
- **Honor and status (And indeed, it is a reminder for you and your people...):**That is, the person’s status and qualities are recalled, known, and repeated among people (good reputation).
- **Remembering as a mental act (“Only those of understanding will remember”):**Even the process of retrieving information from memory, when conscious and purposeful, carries this sense of recall, and is often reinforced by repetition.

Conclusion and introduction:

So, the first step in our journey reveals that "remembrance" is broader and deeper than just "remembering." It is a conscious, comprehensive, repetitive, and purposeful process. It is a state of presence and connection.

In the following article, we will build on this solid linguistic foundation, exploring how this dynamic concept interacts with the human psyche, how memory, heart, and soul are connected to this vital process, and how remembrance can be an arena for profound spiritual influences.

5.2 Remembrance between the heart and the mind - the psychological and spiritual dimension of memory

In the first article, we revealed the linguistic depth of the word "dhikr," understanding it as a dynamic process combining full conscious recall and purposeful repetition. Now, we move from the structure of the word to its manifestations in the human being. How does "dhikr" function within us? And what is its relationship to our psychological and spiritual components, especially memory and the heart?

A view that transcends purely materialistic explanations sees the human psyche, especially its higher functions such as memory and perception, as not merely the product of chemical reactions in the brain. Rather, it is a deeper arena in which multiple dimensions interact, and in which "remembrance" plays a pivotal role that goes beyond the mere storage and retrieval of information.

1. Memory: A spiritual battlefield and a tool of faith:

From this deeper perspective, memory is not just a "hard drive" for storing data. It's more like a display screen for consciousness, or even an arena influenced by forces beyond the physical:

- **Target for Satan:**Forgetfulness, especially forgetting God and His covenant and neglecting major truths, is one of Satan's most important goals in misleading humanity. The verse, "So Satan made him forget the remembrance of his Lord" (Yusuf: 42), clearly indicates this direct targeting of memory as a means of distancing humanity from the source of guidance.
- **Tool for guidance:**In contrast, the power of memory—the ability to “remember” and continually recall the truths of faith, lessons, and morals—is a fundamental pillar of guidance and steadfastness. Forgetfulness leads to loss of insight and identity: “They forgot Allah, so He made them forget themselves” (Al-Hashr: 19). He who forgets his Creator forgets the truth about himself and his purpose.
- **The influence of angels:**Satan also plays a role in causing people to forget. It is understood from verses such as “Those who follow the Reminder” (As-Saffat: 3) that the angels have a role in conveying “reminder” or reminding, which supports the idea that memory is not a closed system but rather interacts with spiritual influences.

2. Levels of memory: beyond short and long:

While traditional psychology speaks of short-term and long-term memory, the perspective we explored suggests that there are deeper layers of memory, each layer holding a different kind of “remembering”:

- **Daily memory:**Superficial and fleeting, she retains the events and temporary details of the day, is forgetful and very selective.
- **Monthly and annual memory:**It retains more significant and recurring patterns and events over longer periods (such as the experience of Ramadan, or the events of a school year).

- **Doctrinal/ideological memory:**A deeper, more stable layer, bearing the hallmarks of basic identity: mother tongue, upbringing, core religious beliefs, foundational childhood memories, and deeply held principles.
- **Mother (middle) memory / "the hidden memory":**The deeper level, which may be closed off to everyday consciousness, but is believed to hold innate imprints or authentic spiritual memories (such as the covenant of the atom). This level is what profound revelation or inspiration may connect to.

"Remembering" as a conscious, repetitive process (as we understand it linguistically) is the mechanism by which important information and experiences are transferred from the superficial levels of memory to the deeper, more stable levels.

3. The Qur'an and Prayer: Food and Exercise for Spiritual Memory:

How do we activate these different levels of memory and strengthen our ability to "remember" in its deepest sense? Here comes the role of the basic pillars of worship:

- **The Qur'an "the revealed reminder":**The Qur'an is not merely a book to be read, but rather it is the "reminder" itself ({Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.} [Al-Hijr: 9]). Reciting, contemplating, and memorizing it is the most powerful means of activating all levels of memory, especially ideological and maternal memory, and reminding a person of his origin, purpose, and the greater truths of his existence.
- **Prayer is the "craft of remembrance":**Prayer is described as being performed for the "remembrance" of God (﴿Establish prayer for My remembrance﴾ [Ta-Ha: 14]. It is not just a set of actions, but rather a practical, repetitive embodiment of the process of "fully conscious presence" of God. Regularly performing the five daily prayers, at their regular times, serves as a spiritual exercise that strengthens the "muscle" of conscious memory, places one in a state of constant "remembrance" and connection, and even helps one remember matters of daily life (as many have observed).

4. Heart and Memory: A Dialogue Between the Conscious and the Subconscious:

Finally, "remembrance" and its relationship to memory cannot be understood without understanding its pivotal role for the heart. The perspective we adopt sees an integration between:

- **Memory (in the heart/brain):**It represents a repository of experiences and information, and can be considered the seat of the "subconscious mind."
- **Heart (in the chest):**It represents the center of consciousness, belief, and will, and is the "conscious mind" that makes decisions, feels, and reacts.

There is a constant dialogue and connection between these two centers. True "remembrance" does not merely occur in the memory as a storage; it must reach the heart to become faith, certainty, and a living feeling. Conversely, a sound and pure heart, and its ability to reflect and repent are the key to accessing the deep treasures of memory and activating them properly. The verse, "Indeed in that is a reminder for whoever has a heart or who listens while he is present" (Qaf: 37), clearly indicates that

true "remembrance" (benefiting from reminders) occurs only with a conscious and present heart.

Conclusion and introduction:

It now becomes clear to us that "remembrance," when understood in its psychological and spiritual dimension, is a vital process that goes beyond mere mental recollection. It connects our conscious mind (the heart) with the repository of our experiences and knowledge (the memory), is influenced by the unseen world, and is nourished by the Qur'an and prayer. It is the key to guidance and a fortress against forgetfulness and heedlessness.

In the following article, we will delve deeper into the depths of memory, discussing that special, hidden level: “the hidden remembrance,” and exploring what it means to reach the “paradise of knowledge and light.”

5.3 Diving into the depths - the concept of hidden remembrance and the paradise of knowledge

Having explored the linguistic roots of dhikr and its psychological and spiritual manifestations in the relationship between memory and the heart and the influence of the Qur’an and prayer, we now reach a deeper and perhaps more mysterious level in our journey: “hidden dhikr.” This concept, inspired by the idea of “mother” or “middle” memory we discussed, opens the door to an esoteric understanding of human memory and knowledge.

What do we mean by "hidden remembrance"? It refers to the deepest layer of our consciousness and memory—not the one we acquire from everyday life experiences, but rather the one that may be part of our original nature or carry echoes of our first existence before this worldly life. It is a treasure of knowledge and spirit buried, or "hidden," in the depths of the human being.

1. The nature of the hidden male: the innate repository:

This deep level of memory is believed to hold the imprints of greater truths that we may not be aware of in our apparent lives:

- **The Charter of Nature:**This may be the repository that echoes humanity's first response: "...Am I not your Lord?" They said, "Yes..." (Al-A'raf: 172). It is a profound, innate remembrance of the Creator's existence and oneness, even if it is covered by layers of heedlessness or acquired denial.
- **Initial images of the unseen facts:**This memory may contain images or first impressions of major unseen realities, such as Heaven and Hell, or glimpses of other worlds. This may explain the vague familiarity with some descriptions of Heaven or the intense aversion to descriptions of Hell, as if the soul were "remembering" something it already knew instinctively.

- **Original knowledge:**It may be the source of deep insights and wisdom beyond acquired knowledge, sometimes appearing in moments of inspiration or spiritual epiphany.

This hidden memory is not something we teach, but rather a part of our original makeup, waiting to be uncovered and activated.

2. The hidden remembrance and source of inspiration and creativity:

If this deep memory holds original images and facts, it is conceivable that it may be the hidden source behind many exceptional human creations:

- **Arts and Aesthetics:**Our innate attraction to beauty and harmony in nature and art may be an echo of an original beauty engraved in our hidden memory. In a moment of inspiration, the creative artist may unconsciously draw on or "copy" images or patterns from this inner repository.
- **Great inventions and ideas:**Even major scientific or philosophical innovations may not simply be the product of an accumulation of knowledge, but may involve a spark of inspiration that comes from touching upon this original memory, as if the inventor “remembers” a solution or system that exists in the original structure of the universe, the imprint of which is on the soul.
- **Feeling of familiarity and connection:**The experience of knowing a person or place for the first time (déjà vu or something similar) may be a flash of this deep memory, as if souls had known each other in a previous world.

This does not negate the importance of learning and effort, but it adds another dimension to human creativity, linking it to an innate and spiritual depth.

3. The path to attainment: contemplation, purification, and guidance:

How can a person delve into the depths of his being and uncover this "hidden remembrance"? The path is neither easy nor equally accessible to everyone. It requires a conscious spiritual journey:

- **Deep contemplation:**A superficial reading of the Quran, oneself, or the universe is not enough. Accessing the hidden remembrance requires contemplation that goes beyond apparent meanings and attempts to sense deeper signals and connotations. Some may even attempt to contemplate the structure of the Quranic words and script itself as a gateway to this depth, an approach that requires caution and discipline.
- **Purification and purification:**The heart is the gateway to inner consciousness. Hearts polluted by attachment to the world, whims, arrogance, and sins are blocked from sensing these profound truths. Constant self-purification, repentance, and sincerity are essential conditions for thinning the veils and reaching this level of remembrance. The verse, “Indeed, it is a noble Qur’an, in a well-guarded book. None shall touch it except the purified” (al-Waqi’ah: 77-79), is often interpreted as referring to the Qur’an itself, but it can also carry an indication that the profound meanings hidden (whether in the Qur’an or in the soul) are truly touched only by those who strive for spiritual purity.

- **Divine guidance:**Ultimately, reaching this depth is a gift and guidance from God. It is the fruit of effort and purification, but it requires divine opening and light instilled in the heart. “…God guides to His light whom He wills…” (An-Nur: 35).

4. The fruit of arrival: Paradise of knowledge and light:

What does one gain by accessing or touching this "hidden remembrance"? The reward goes beyond mere intellectual knowledge. It is a state of:

- **Penetrating insight:**A deeper understanding of the Qur’an, oneself, life, and God’s decrees. Seeing things through God’s light.
- **Firm certainty:**Unshakable faith, based on an inner examination of the great truths and not merely on tradition or apparent reasoning.
- **Deep reassurance:**Inner peace and serenity come from connection with the origin and eternal truths.
- **Spiritual power:**Greater ability to face life's challenges with steadfastness and wisdom, and to resist the temptations of Satan and the temptations of the world.

It is truly a “paradise” that the believer lives in his heart, a “paradise of knowledge and light” that overflows with insight, certainty, and reassurance, and it is an early token of the paradises of the hereafter.

Conclusion and introduction:

The concept of "Hidden Remembrance" takes us to the deepest layers of human consciousness, connecting our memory to our original nature and greater truths. It adds an inner and enlightening dimension to the journey of remembrance, transforming contemplation and purification into a quest to uncover a precious treasure within us.

But does this deep dive mean a disconnect from reality? Is "dhikr" merely an internal spiritual experience, or does it have practical implications for our daily lives? This is what we will explore in the following article, as we connect internal evocation with practical application.

5.4 Dhikr as a Way of Life - From Inner Evocation to Practical Application

In our journey through the articles "The Depths of Remembrance," we explored the word's profound linguistic roots, its psychological and spiritual manifestations in the relationship between memory and the heart, and delved into the concept of "hidden remembrance" as an inner dimension bearing the hallmarks of human nature and leading to the paradise of knowledge and light. The reader may now wonder: Does this deepening of remembrance mean immersion in an inner spiritual experience isolated from life's worries and challenges? Is it merely a meditative state, or does it bear tangible, practical fruits?

Here we come to another vital dimension of the concept of “remembrance,” an aspect that many contemporary contemplators, including Amin Sabry, focus on, as

“remembrance” transforms from a mere internal evocation into…**A practical and comprehensive lifestyle approach.**This perspective emphasizes that depth of understanding must be translated into behavior and application, otherwise it loses its true value.

How does “dhikr” manifest as a way of life?

1. "Mention" of the Qur'anic system, not just scattered verses:

- A practical understanding of dhikr goes beyond focusing on a single verse or word in isolation from its broader context. It means**"Remember", recall and understand the Qur'anic system as a whole**How do the verses explain each other? What are the recurring keywords and how do they relate to each other across the different surahs? What are the recurring stories and lessons? What are the fixed divine laws and regulations that govern the movement of history, the soul, and society, as revealed by the Qur'an?
- This understanding of the overall system is what transforms the Qur’an from a book that is read only for blessing or reward, to**A comprehensive guide (catalog) for life**.

2. "Dhikr" as a decision-making tool:

- Life is full of situations that require decisions, both small and large. A person who lives by the "male" approach does not make decisions based solely on fickle whims, the pressure of social norms, or emotional reactions.
- Rather, it is**"Remembers" and recalls the Qur'anic principles, values, and rules.**Relevant to the situation. He asks himself: What is the Qur'an's guidance in such a situation? What is the priority according to the Qur'anic scale? How did the prophets and righteous people behave in similar situations?
- This conscious evocation of the Qur’anic system at every crossroads is what makes a person’s decisions.**Enlightened, purposeful, and consistent with the divine method.**

3. "Dhikr" as a mechanism for solving problems and facing challenges:

- Life is not without difficulties, challenges, and crises. The "dhikr" approach provides an effective mechanism for dealing with them.
- Instead of despairing, panicking, or randomly searching for solutions, the believer turns to**Remember the solutions and models provided by the Qur’an**How did Job (peace be upon him) face illness? How did Joseph (peace be upon him) deal with betrayal and imprisonment? How did Noah (peace be upon him) and Moses (peace be upon him) survive? What are God's laws regarding trials, victory, and empowerment?
- The Quran is full of practical lessons and strategies for facing various types of challenges. The "remembrance" here is**Evoke and apply these strategies**With confidence and certainty in God's promise.

4. “Dhikr” as a path to achieving true peace of mind:

- Tranquility is not just a temporary feeling of comfort, but rather a profound state of serenity and certainty that stems from connection with God and understanding His wisdom. The verse, “Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (Al-Ra'd: 28) points to this close connection.

- But the “remembrance of God” that brings peace here is not just a repetition of the tongue, but rather it is…**Comprehensive Remembrance**: He mentions His greatness and mercy, His wisdom in His decrees, His promises to believers, and His righteous approach to life. When a person lives in a state of constant "remembrance" of this system and strives to implement it, he finds his heart settled, calmed, and confident in God's plan, regardless of external circumstances.

5. "Dhikr" as a practical application, not just a theoretical preoccupation:

- This perspective emphasizes that the value of a deep understanding of the Qur’an, whether it is an understanding of its apparent structure or a sense of its inner meanings, lies in**Translate it into practical reality**What is the benefit of understanding God's laws without applying them? What is the value of sensing the light of insight unless it is reflected in one's behavior, morals, and dealings?
- The real "male" is the one who**Changes and reforms a person**It makes him more committed to God's way in all aspects of his life. It transforms knowledge into practical wisdom and insight into righteous behavior.

Conclusion and introduction:

Viewing "remembrance" as a way of life connects spiritual depths with practical reality. It ensures that contemplation and delving into meanings does not become a mere intellectual luxury or an isolated spiritual experience, but rather transforms into a driving force for positive change in the life of the individual and society. It makes the Qur'an a living book, one we interact with and apply at every moment.

Now that we've explored the linguistic, psychological, esoteric, and practical dimensions of dhikr, how can we bring these threads together to present a comprehensive, final picture of this profound journey into understanding dhikr? This is what we will attempt to do in this concluding article.

5.5 The Complete Male Fabric - A Comprehensive View of the Journey of Awareness and Connection

We have now reached our final stop on "A Journey into the Depths of Remembrance." Together, we have sailed from the shores of apparent linguistic meaning, delved into the depths of the soul and spirit, explored the hidden horizons of remembrance, and witnessed how the influence of remembrance extends to become a practical approach to life. Now, it is time to gather the threads of this integrated fabric and paint a comprehensive picture of the concept of "remembrance" as it has been revealed to us through this journey.

In our understanding, "dhikr" is no longer just a fleeting word or a simple action. We have discovered that it is a multidimensional, deeply rooted, and broad-based concept that represents the essence of human consciousness and its journey of connection with God and the Creator. Let us review together the most prominent features of this integrated fabric:

- **Dynamic linguistic basis:**We learned that the word "male" in its linguistic structure (ذكر) carries a double meaning:**Complete and comprehensive conscious awareness (DK)**, and**Movement and purposeful and continuous repetition (KR)**This foundation gives the “male” a lively and active character, far from stagnant or passive.
- **The vital psychological and spiritual dimension:**We have seen that “remembrance” is not just a mental process, but a vital activity in the human psyche. It interacts with**Multiple memory levels**(From the everyday to the mother/the hidden), and is closely related**At the Center of Awareness and Faith (the Heart)**, will be affected **In the spiritual world**(The influence of Satan and angels).**Basic acts of worship such as the Qur’an and prayer**It is the spiritual food and exercise that develops and strengthens our ability to “remember.”
- **The inner depth of illumination:**We discovered the concept**The hidden male**As a deep layer in memory and consciousness, it bears the imprints of instinct and original truths. Reaching this depth, even if it requires**Spiritual purification, deep contemplation, and divine guidance**But its fruit is**Paradise of knowledge and light**Which is full of insight, certainty and reassurance.
- **Systematic practical application:**We realized that “remembrance” is not complete until it transcends the inner state to become…**A practical approach to life**This includes understanding.**The Qur’anic system and its application**In making decisions, solving problems, and striving to achieve**Reassurance through practical compliance**For God's guidance, and the transformation of knowledge and insight into**Behavior, ethics and dealings**.

"The Male": A Complete Ascension Journey

We can now look at “male” not as a fixed state, but as**As a continuous upward journey in the levels of awareness, closeness and connection.**This journey includes overlapping and integrated levels:

1. **Basic memory level:**Retrieve information and knowledge necessary for daily and religious life.
2. **The level of conscious remembrance (tongue and heart):**Shifting to the conscious and intentional remembrance of God, His attributes and His teachings, and consolidating this through repetition and persistence in remembrance, prayer and recitation of the Qur’an.
3. **Level of contemplation and purification (striving for depth):**To strive for a deeper understanding of the Qur’an and of oneself, and to strive to purify one’s heart from all obscurations, in the hope of touching the “Hidden Remembrance” and sensing the light of insight and guidance.
4. **Practical male level (compliance and application):**The culmination of all the previous levels is the transformation of awareness, insight, and understanding into practical behavior and a way of life, so that the person “remembers” God in all his circumstances, in private and in public, in his worship and dealings.

Integration, not separation:

It is important to realize that these levels are not completely separate, but rather are integrated and feed into each other.

- to understand **linguistic basis**It motivates us to persevere and consciously repeat.
- Perception**Psychological and spiritual dimension**It shows us the importance of prayer, the Qur'an, and the influence of unseen factors.
- striving towards**inner depth**It gives the male's journey a radiant dimension and a higher purpose.
- Focus on**Practical application**It ensures that our journey remains connected to reality and fruitful in our lives.

The end of the journey and an invitation to continue:

Our journey of exploring "dhikr" reveals a precious treasure within our religion and within ourselves. It is not just a word or a ritual; it is the key to awareness, the gateway to connection, and a comprehensive way of life. It is a constant call to remember God at every moment, to contemplate His signs in the horizons and within ourselves, and to strive to be among His truly mindful servants.

This series is just the beginning, an attempt to open up new horizons. The journey of "remembrance" remains a personal, lifelong journey, requiring sincerity, effort, and reliance on God.

6 Supplication in Clear Arabic: A Renewed Reading of the Relationship with God

6.1 The essence of supplication and its position in Islam

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of messengers, our Prophet Muhammad, and upon all his family and companions. Now then,

In its linguistic origin, supplication is a call, a request, and a cry for help. In Islamic terminology, it is the servant's turning to his Lord and Creator, asking, requesting, and desiring what He has, and demonstrating his need and poverty for Him. It is one of the greatest acts of worship and the most sublime of acts of devotion.

The status of supplication in Islam is great. It is not merely a request for worldly needs, but it is in essence…**pure worship**It was also authentically reported that the Prophet, may God bless him and grant him peace, said: "Supplication is worship." Then he recited the verse: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible." (Ghafir: 60) In this verse, God called supplication an act of worship and made those who are disdainful of it disdainful of His worship, threatening them with a painful punishment.

Supplication is**direct link**Between the servant and his Lord, he does not need an intermediary. It is the moment when the weak creature communes with his Strong

Creator, expressing to Him his complaints, needs, and concerns. Allah the Almighty says: {And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.} [Al-Baqarah: 186] It is an expression of the servant's faith in his Lord, his certainty of His closeness, power, hearing, knowledge, and mercy. Indeed, Allah the Almighty becomes angry if He is not asked, for supplication is an acknowledgment of His Lordship, Divinity, and Absolute Power. God Almighty said: “Say, ‘My Lord would not care for you were it not for your supplication.’” (Al-Furqan: 77)

6.2 Etiquette of supplication and reasons for its response

While the door to supplication is open at all times, there are etiquettes that the supplicant should adhere to, and reasons that increase the hope of having their supplications answered, derived from the Book of God and the Sunnah of His Messenger, may God bless him and grant him peace. Supplication is not merely a matter of words uttered; rather, it is a state of the heart and soul that requires preparation and proper etiquette with the Creator, Glory be to Him.

The most important of these etiquettes are:

1. Sincerity to God Almighty: Supplication should be sincerely for the sake of God, not intended for show or reputation. “And they were commanded not except to worship God, offering Him sincere devotion” (Al-Bayyinah: 5).
2. Certainty of the answer and presence of heart: The servant should supplicate while being certain that God will answer him, and his heart should be present and contemplating what he says, neither heedless nor distracted.**This presence of heart and certainty are among the most important pillars of the acceptance of supplication, and their effect may be greater than simply being in a virtuous time or place.**
3. Beginning with praise and thanks to Allah, then sending blessings upon the Prophet (peace and blessings be upon him) and concluding with them: This is one of the greatest reasons for supplications to be accepted, as mentioned in the Sunnah. Sending blessings upon the Seal of the Messengers, our Prophet Muhammad (peace and blessings be upon him), does not conflict with the fundamental Quranic principle of belief in all the messengers and not making any distinction between them: “We make no distinction between any of His messengers” (Al-Baqarah 2:285). Belief in all of them is a firm pillar, and this invocation is a specific etiquette for supplication that was guided by the Prophet (peace and blessings be upon him). A Muslim may, if he wishes, praise and send peace upon all the other prophets and messengers afterward.
4. Supplicating to God by His beautiful names and sublime attributes: such as saying, “O Most Gracious, have mercy on me,” or “O Most Forgiving, forgive me.” God Almighty says: “To God belong the best names, so invoke Him by them.” (Al-A’raf: 180)
5. Determination in the matter and not rushing: The servant should be persistent in his supplication and repeat it, and not rush the answer and say: I supplicated but it was not answered.

6. Food, drink and clothing must be lawful: Eating what is unlawful is one of the things that prevents supplications from being answered.
7. He should not pray for sin or severing family ties: God does not answer prayers that contain disobedience or injustice.

There are virtuous times, conditions, and places where supplications are more likely to be answered than others. The Holy Quran implicitly refers to the blessings of certain times (such as the pre-dawn hours: “And in the hours before dawn they would ask forgiveness” [Adh-Dhariyat: 18] and the Night of Decree: “The Night of Decree is better than a thousand months” [Al-Qadr: 3]), certain places (such as the Sacred Mosque: “Blessed and a guidance for the worlds” [Al-Imran: 96], and mosques in general: “In houses which Allah has permitted to be raised and that His Name be mentioned therein” [An-Nur: 36]). The Prophetic Sunnah details and specifies many of these times (such as the last third of the night, Friday, and the Day of Arafah), conditions (such as prostration, between the call to prayer and the iqamah), and places. Investigating these virtues is a means of seeking the means to have supplications answered and seizing opportunities for blessings. However, they remain supporting factors and possibilities for supplications, not essential conditions. What matters most is the state of the supplicant, their heart, and their sincerity, which can make their supplications answered at any time and place.

6.3 God's wisdom in answering prayers

A servant may call upon his Lord and persist in his supplication, adhering to the proper etiquette and avoiding its obstacles, yet he does not see any immediate response to his supplication. At this point, despair may creep into some hearts, or doubt God's wisdom and justice may creep in. However, the true believer knows that God has profound wisdom in every matter, and that a delay in an apparent response or the failure to achieve what one specifically desires does not mean that the supplication has been in vain.

Supplication is not just words recited at specific times or places; rather, it is part of an integrated system of faith and action. The response to supplication is influenced by intertwined factors, including the sincerity and sincerity of the supplicant, whether the supplication complies with Islamic etiquette, avoiding impediments such as consuming unlawful food, and exerting effort and taking available means in what is requested, all while submitting to Allah's absolute wisdom and decree. Allah, the Almighty, in His knowledge, wisdom, and mercy, may delay the response for a reason known only to Him, and this delay may be better for the servant than hastening it. {But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.} [Al-Baqarah: 216]

The delay in the response may be a trial and a test of the servant’s patience, sincerity of faith, and steadfastness in supplication.

Most importantly, God's response to supplication is not limited to fulfilling the servant's specific request. Authentic hadiths state that God grants the supplicant one of three things:

1. Either he will hasten his prayer (fulfill what he asked for in this world).
2. Or he may save it for him in the Hereafter (which is better and more lasting).
3. Or that an equivalent amount of evil be averted from him.

In any case, the supplicant is a winner, not a loser, and his supplication is not in vain. Supplication in and of itself is an act of worship for which the servant is rewarded. It is a cause for peace of mind and relief from distress, and it is evidence of the strength of his connection with God. Therefore, the believer should not grow weary of supplication and should continue to ask and ask.**Fulfilling as much as possible the emotional and practical conditions of acceptance,**Trusting in God’s wisdom and mercy, satisfied with His judgment and destiny, knowing that all good is in what God has chosen for him.

6.4 Understanding the Unique Nature of Communication Between Creator and Creation - The Art of Supplication

Having deeply understood God's transcendence beyond all resemblance to His creation, and comprehending Him through His laws and the manifestation of His statements in the universe, and the importance of contemplation and an alert heart in receiving His direct messages, we now arrive at one of the most important, private, and intimate aspects of our practical relationship with God: supplication and communication with Him. How should we address God in our supplications in a manner consistent with our deep understanding of His greatness, transcendence, and the knowledge of the command that is the source of all things? And what is the nature of the response we hope for from the divine source?

Many of us may imagine prayer as a casual conversation with a nearby deity, a list of requests we present to a higher power, expecting a direct and immediate material response. While this perception conveys the innocence of seeking refuge in God and relying on Him, it may overlook the etiquette necessary for the divine majesty and an understanding of the unique nature of communication between Creator and creation, between the world of command from which the divine will emanates and the world of creation where its effects are manifested.

Supplication: worship, connection, need, and request for “data” from the source

First, supplication is, in essence, a great act of worship. It is an explicit acknowledgment of God's absolute Lordship and an admission of our poverty, weakness, and need for Him with every glance and breath. It is a direct connection between the servant and his Lord, a sincere whisper of servitude that requires no intermediary or veil. But it can also be viewed, in light of our insightful understanding of the worlds of command and creation, as a communication with the world of command to request certain "data" from its original, higher source.

When we pray for guidance, we are asking for data that will guide us and show us the truth. When we pray for knowledge, we are asking for data that will reveal the truth and illuminate the paths of knowledge. When we pray for sustenance, healing, or relief from distress, we are asking for data on the causes and decrees that lead to these things in the world of creation. We are asking God to create, send, or facilitate cosmic data that, when gathered and interacted, will lead to the realization of what we pray for in our reality.

The art of supplication and the etiquette of requesting information:

If supplication of this depth is a request for information from the highest source, then it has special etiquette that reflects our reverence for God and our understanding of this unique cosmic process:

1. Glorification, exaltation and praise:

Beginning with praise, thanks, and glorification of God by His beautiful names and sublime attributes is an acknowledgment of the great and infinite Source from whom we ask, and an acknowledgement of His absolute perfection before requesting a gift. It prepares the heart and mind to receive the divine bounty.

2. Address form (“Our Lord”):

Using this formula in supplication is an evocation of the meanings of Lordship and management, and an acknowledgment that we are asking from our Lord and the Manager of our affairs, who holds all the details in his hand. As previously mentioned, "the Lord" is the One who manages, nurtures, and improves the affairs of the world, and thus is the most appropriate way to request information related to the details of our lives and the management of our affairs.

3. Distinguishing demand levels:

It may be polite and wise, as we have previously indicated, to address the Absolute Divine Essence ("Allah") with pure praise and thanks, and absolute submission to His divinity, to whom all matters are directed. Specific information (worldly and subsistence needs) should be sought from the "Lord," the Administrator, who holds the keys to the world of creation and its laws. This distinction does not separate the Divine Essence, but rather is an acknowledgment of the manifestations of His attributes in different stations.

4. Non-aggression in the request:

We do not ask for impossible statements (such as seeing God with the naked eye in this world, as this contradicts the nature of human existence and the Almighty's statement: "You will never see Me"), or statements that lead to sin, severing family ties, or contradict His established divine laws in the universe. Supplication is a request for mercy and facilitation, not an attempt to change the divine cosmic laws or challenge His absolute will.

5. Certainty of the answer while submitting to wisdom:

We ask for information, certain that God hears and sees, and is able to send and manifest it in the world of creation. However, we submit to His absolute wisdom regarding the timing and manner of sending and manifesting it. The answer may not always be in the form or at the time we expect, but it always carries goodness and wisdom.

The Descent of Tranquility: Statements of Reassurance and Guidance of the Path:

One of the greatest ways God can respond to a sincere servant's prayer, or reward a sincere heart that has turned to Him with humility and sincerity, is by bestowing "tranquility." Tranquility, as described by sources, is not merely a fleeting psychological sense of comfort or temporary calm, but rather a special type of divine spiritual revelation that descends directly upon the heart.

Its primary function is to calm the chaotic flow of data and turbulent steps that may arise in the heart and mind. When the heart's circulation of negative or conflicting data increases (due to fear, anxiety, temptations, multiple choices, and pressures), a person loses stability and the ability to make the right decision or see a clear path. Here, serenity comes as "divine data" that slows this chaotic circulation, calms the heart, and focuses it on the right goal and the steps necessary to achieve it, infusing it with peace and certainty.

The descent of tranquility, as the verse indicates, often coincides with additional support: “So God sent down His tranquility upon him and supported him with soldiers you did not see” (At-Tawbah: 40). These “unseen soldiers” can be understood as additional forces or supporting data (angels, inspirations, facilitation of causes, opening of doors, hidden guidance, etc.) that work in conjunction with tranquility to strengthen the believer and pave the way for him to achieve his good goals or overcome his trials.

The Pledge Under the Tree: The Sincere Heart and the Key to Tranquility:

Why did tranquility descend upon the believers when they pledged allegiance to you under the tree? This verse explains why: “Allah was pleased with the believers when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.” (Al-Fath: 18)

The "tree" here may symbolize, as we understood in the context of the series, the source of good and pure revelation. The pledge of allegiance under it was an expression of sincerity of intention and devotion, and a complete heartfelt readiness to be nourished by this divine source and to submit to the command of God and His Messenger. When God recognized this sincerity, purity, and readiness in their hearts, He revealed to them revelations of tranquility, which strengthened their hearts and calmed their spirits. He followed this with revelations of imminent victory, which were manifested in the world of creation. This confirms that sincerity and purity of the heart, and its readiness to receive revelations of truth and goodness, are the basic condition for attaining tranquility and divine support.

Limits of communication: No equal dialogue:

We must emphasize once again that this sublime communication through supplication, revelation, and tranquility is different from ordinary human dialogue. We do not expect a direct verbal response or a tangible message like a conversation. Rather, we expect the impact of this information on our hearts, minds, and lives: reassurance, guidance, insight, facilitation, opening, solutions to problems, or even just clarity of vision. The ways God communicates with us are diverse and varied (direct revelation from prophets, inspiration, true visions, cosmic laws, messages through events), and supplication is our primary means of seeking support and guidance from the Supreme Source, and of resolving our neediness and servitude.

Conclusion:

Supplication is the sincere whisper of servitude and the embodiment of the connection between the servant and his Lord. It is a request for guiding information from the Realm of Command, and God's response may come in various forms. The greatest and most sublime of these is the revelation of "tranquility" (sakina) as divine information that reassures the heart and directs the path. This information is often accompanied by support from unseen forces. The key to attaining this tranquility is the sincerity and purity of the heart, and its complete readiness to receive the truth and submit to God's command. Let us turn to God with humble and needy hearts, seeking His guidance and tranquility, recognizing His greatness, being polite in our speech, and certain that the best supplication begins with praise and thanks to the Lord of the Worlds.

6.5 Supplication between glorifying God and understanding His speech: methodology and meanings

Now that we have firmly established our understanding of the essence of supplication as an act of worship and a connection between the inclined and the transcendent, and have addressed its etiquette, its relationship to trust and taking necessary measures, and God's wisdom in responding to His supplications, the delicate question remains: how to address God in supplication. This approach should reflect the depth of our reverence for Him, the sincerity of our need for Him, and a profound understanding of His message in the Holy Quran.

Methodology for Understanding the Qur’anic Discourse: The Key to the Great Supplication

The key to this profound understanding, which enables us to supplicate to God in the most optimal manner, lies in the methodology of reading the Quran and engaging with its terminology. It is not enough to dwell on the literal or conventional meaning of words; rather, one must delve into the connotations of the "clear Arabic language" in which the Quran was revealed: "In a clear Arabic tongue" (Al-Shu'ara: 195).

This approach requires the following:

- **Understanding contexts:**Understanding the Quranic and revelational contexts of each verse and word.
- **Trace the roots of words:**Return to the linguistic roots of Arabic words and explore their multiple and subtle meanings.
- **Understanding rhetorical devices:**Understand how the Qur'an uses similes, metaphors, metonymies, and other rhetorical devices that give meanings new dimensions.
- **Understanding the overall objectives:**Linking verses, partial concepts, and the overall objectives of the Qur'an and Sharia.
- **Striving towards the spirit and goals of the text:**Going beyond the apparent to the hidden, and searching for the deeper and more comprehensive message of the divine discourse.

This comprehensive and profound approach enables us to advance our understanding of major concepts such as "lordship," "divinity," "sublimation," "divine speech," and even seemingly simpler concepts such as "mosques" or "supplication" itself. It helps us understand them in their spiritual and intellectual dimensions, transcending the static appearance to the ever-changing and transfigured reality.

Aspects of glorifying and respecting God in supplication based on this understanding:

Based on this renewed and profound understanding of divine discourse, glorification and respect for God is manifested in supplication through several aspects:

1. Exonerating God from resembling creation (absolute exoneration):

Part of complete glorification, based on a profound understanding of the Almighty's saying: {There is nothing like Him, and He is the All-Hearing, the All-Seeing} [Ash-Shura: 11], is not to imagine God in a material form or confine Him to a place or time. We must affirm for Him the names and attributes He has affirmed for Himself (such as loftiness, sitting on the Throne, the Hand, the Face) in a manner befitting His majesty and greatness, without delving into a manner of which we have no knowledge. Glorifying God requires distancing Him from everything that suggests imperfection, limitation, or similarity to His creation.

2. Etiquette in asking and requesting:

Respect requires, based on our understanding of our limitations as human beings and the nature of divine discourse, that we not ask God for what He denies the possibility of occurring to a created being in this world (such as direct visual sight of Him, which He denied in His statement to Moses: "You will never see Me" [Al-A'raf: 143]). Rather, we seek to "see Him" with the insight of the heart in His signs spread throughout the universe and in the Qur'an.

We must also understand that God's speech and communication with us has multiple forms that are appropriate to the human condition (revelation, inspiration, cosmic

verses, Quranic exposition). We must not ask for what might be specific to His prophets or go beyond God's ways of dealing with creation. Supplication is a request and a mercy, not a test or a dictate to the Creator.

3. Choosing the appropriate formula for supplication (Lordship and need):

Following the Qur'anic examples of using "Lord" and "our Lord" in supplication is an expression of glorification of God by recalling the meanings of His Lordship, provision, and care for us, and a complete acknowledgment of our absolute need for Him. The phrase "our Lord" carries the connotation of closeness, nurture, and the constant provision of the affairs of His servants. It is a call to the One who is in charge of our affairs and manages our affairs, befitting the status of supplication and complete reliance: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." (Al Imran: 8)

4. Supplication in the name of “Allah” and the rest of the beautiful names (comprehensive and perfect):

Another way to glorify God is by applying His command: “To God belong the best names, so invoke Him by them” (Al-A’raf: 180). Supplication with “O God” (especially the formula “O God” that is well-known in the Sunnah, which combines a specific invocation with comprehensive glorification), or “O Most Gracious,” “O Most Merciful,” “O Accepter of Repentance,” “O Forgiving,” and other beautiful names is an acknowledgment of His perfection and majesty, and an invocation of the divine attribute that befits the request. Respect is achieved by sincerely turning to any of His beautiful names, while acknowledging that the best supplication and invocation is “Praise be to God, Lord of the Worlds,” which combines praise of Him with absolute acknowledgment of His comprehensive Lordship over all worlds.

conclusion:

Supplication is not just words spoken; it is a reflection of a profound understanding of the Divine Self and its discourse. When we supplicate to God, we invoke not only our own needs, but also His greatness, perfection, providence, and absolute power. Equipped with a methodology for contemplating the Qur'an, an awareness of the profound linguistic connotations, and the appropriate choice of words all contribute to elevating supplication from a mere request to a true act of worship that glorifies God, befits His majesty, and strengthens the spiritual connection between the servant and his Creator.

6.6 Praiseworthy hope and blameworthy desire: a subtle distinction in the heart of the believer

Continuing our journey into understanding supplication and its etiquette, we arrive at a delicate point that requires conscious discernment in the believer's heart and behavior: distinguishing between the praiseworthy "hope," which is the companion of faith and

action, and "wishing," which can be a scourge that leads its possessor to arrogance and laziness. Both relate to the desire for good, but they are vastly different in their origin and outcome.

Wishing in its linguistic and rhetorical origin,As we have seen, it is "a request for something out of love," often relating to something unattainable, impossible, or too late. Its original particle is "layta." The Holy Quran uses this device to depict the regret of the people of Hellfire: "...Oh, would that I had not been given my book!... Oh, would that it had been the final outcome!" (Al-Haqqah: 25-27), or the lost wishes of the hypocrites: "...Oh, would that I had been with them! So I would have attained a great attainment!" (An-Nisa': 73). This Quranic and rhetorical usage indicates that wishing is often related to what cannot be attained or what is far from the practical reality of the wisher.

Here lies the point**The danger of reprehensible wishes in the life of a believer**This is what the texts warned against: that a servant desires the ranks of the righteous and the reward of the obedient while he persists in his shortcomings, content with the desires of the heart without following them with effort and action. This is the state of the "weak" in the noble hadith: "The weak is he who follows his desires and hopes for wishful thinking from Allah." It is delusion and false hope, as described by the wise, like a man who hopes for a harvest from land he has neither plowed nor sown.

But**Thank you very much,**Its linguistic root (r-j-w) carries the meaning of hope and expectation, but it also carries the connotation of fear, suggesting seriousness and caution. Hope is valid only with action, as scholars have agreed. It is the state of the "wise person" who "judges himself and works for the afterlife." It is the expectation of goodness from God and awaits His grace and mercy, but with legitimate efforts, diligent in acts of obedience, and good reliance. It is the hope of the believers, whom God mentioned in His words: "Indeed, those who have believed and those who have emigrated and striven in the cause of Allah—those expect the mercy of Allah. And Allah is Forgiving and Merciful." (Al-Baqarah: 218). Their righteous deeds (faith, emigration, and jihad) are evidence of their sincere hope.

The believer does not have empty wishes, but rather hopes for the mercy of his Lord. This hope motivates him to work and strive, while asking God for success and acceptance, without feeling secure from His deception or being deceived by his work.

Conclusion: The believer must distinguish in his heart and behavior between sincere hope, which is coupled with action and good reliance, and false wishing, which is merely heartfelt desires coupled with laziness and negligence. The former is the path to success, while the latter is the path to impotence and loss.

6.7 Supplication between the wings of fear and hope: The believer’s balance in his journey to God

Now that we've distinguished between hope and wishing, we can reflect on the relationship between supplication, the essence of worship, and these two sublime states: fear and hope. Supplication is not merely a mere request; rather, it is a complex state of

faith in which the servant stands before his Lord, pulled between feelings of hope in His bounty and fear of His justice. This is what the Holy Quran most accurately expresses in its description of the state of the prophets and righteous people.

Scholars and insightful people from among the Sunnis say, "A servant walks toward God between hope and fear, like the wings of a bird." This eloquent simile emphasizes the need for balance between these two positions; hope should not prevail, leading to security and laxity, nor should fear overwhelm, leading to despair and hopelessness. Both are essential for a sound journey toward God.

Supplication is the most prominent manifestation of this balance. The believer calls upon his Lord hoping for an answer, coveting His bounty and generosity, and rejoicing in the vastness of His generosity. This is the "desire" mentioned in the Quran. At the same time, he calls upon Him fearing his sins and shortcomings, and fearing the position of his Lord and His punishment. This is "fear." Allah combined the two aspects in describing His sincere servants: “Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.” (Al-Anbiya: 90)

Hastening to do good deeds (work) comes coupled with supplication, which combines desire (hope) and awe (fear), all within a framework of “humility,” which is submission and humility before God Almighty.

True supplication is not an empty wish. Because it is a serious request that includes an acknowledgment of divine power and human deficiency.**It is not an abstract hope,**Because he does not just have hope in the heart, but translates it into action and a direct request from God.**It is not just fear,**Because fear alone may prevent one from asking, but supplication includes trust in God’s mercy, which opens the door to asking.

So, prayer is**Practical and devotional expression of the believer's balanced state between fear and hope**It is turning to God with a heart that hopes for His bounty (hope) and fears His justice (fear), seeking His help, guidance, mercy, and forgiveness. This balance is the secret of a servant's steadfastness in his servitude. It is what makes him diligent in obedience, wary of disobedience, and constantly turning to his Lord in supplication and seeking forgiveness.

Conclusion: Sincere supplication is the fruit of a balance between fear and hope in the heart of the believer. It is not merely a request, but rather a supplication of the servant to his Lord with a heart that combines hope and fear, motivating him to do good deeds and adhere to God's commands, walking towards Him on balanced wings toward His pleasure and Paradise.

7 Series: "The Best Stories: Exploring the Renewed Depths of Surah Yusuf"

Why Surah Yusuf? And why now?

At the heart of the Holy Quran shines a unique story, its threads woven with divine care and its scenes depicted with miraculous brilliance, so much so that it rightfully earned the title of "the best of stories." It is the story of Joseph, peace be upon him, the righteous prophet, who was unjustly thrown into the depths of the well and sold for a pittance. He resisted a great trial with rare chastity and endured the depths of prison with beautiful patience. Then, God miraculously empowered him on earth, so that he would become the Aziz of Egypt and its savior from a devastating famine. He was reunited with his family after a long separation in a scene brimming with forgiveness and mercy.

But is Surah Yusuf merely a moving historical tale that we read for entertainment or to draw direct moral lessons? Or does it contain deeper dimensions and subtler secrets, whose meanings are renewed and whose implications are revealed to every generation that reads it with contemplation and reflection?

In this era of rapid fluctuations, complex challenges, and psychological, social, and political conflicts, there is an urgent need to return to the pure source of divine wisdom and delve into the depths of the "best stories" in search of light and guidance. It is not just the story of a prophet, but rather a clear mirror in which each of us can see a reflection of our own journey in life: our struggles with injustice and envy, our confrontation with temptations and temptations, our moments of despair and hope, our downfall and rise, our search for meaning and self-realization, and our quest for empowerment and advancement.

What does this series offer?

This series of five articles aims to embark on an exploratory journey into the depths of Surat Yusuf, attempting to transcend superficial reading and delve into the multiple layers of meaning that this miraculous text carries. We will begin with:

1. **Timeless narrative and key lessons:**We establish a general understanding of the story and its clear moral and faith lessons that have shaped the consciousness of Muslims throughout the ages.
2. **Beyond the Words:**We delve into the linguistic analysis of some key vocabulary and positions, reviewing the interpretive challenges and various readings they have raised, and attempting to understand the precision of "clear Arabic."
3. **The Inner Kingdom:**We explore the symbolic, psychological, and spiritual dimensions, to see how the story embodies the journey of human consciousness, its inner struggles, and its quest for purity and elevation.
4. **From the well of ordeal to the treasures of the earth:**We focus on practical lessons in leadership, management, planning, and dealing with major societal crises such as corruption and famine.
5. **The ever-renewing source of wisdom and mercy:**We draw together the threads and offer a comprehensive vision of how Surah Yusuf remains a source of inspiration, guidance, and mercy for our contemporary reality with all its challenges.

It's an invitation to join us on this journey, to reread "the best stories" and draw lessons from them, feel their guidance, and experience their mercy, knowing that within them lies an inexhaustible treasure of wisdom and light, waiting only for those who open their hearts and minds to contemplate and reflect. Are you ready to dive with us into the depths of Surat Yusuf?

7.1 The Story of Joseph: The Timeless Narrative and Key Lessons

Introduction: A Mirror of Human Experience

Surah Yusuf occupies a unique position within the Quranic fabric. It is the only surah that recounts the story of a single prophet in consecutive and comprehensive detail, and God Almighty described it as "the best of stories." It is not merely a historical account of the life of a prophet from the Children of Israel; rather, it is a profound human journey, filled with dramatic transformations, psychological struggles, severe trials, and miraculous divine empowerment. Before delving into the linguistic analyses, symbolic interpretations, or profound social dimensions that will be addressed in subsequent articles in this series, it is necessary to first examine the basic narrative of the story as it was presented, and extract the essential lessons that have shaped generations of Muslims' understanding and experiences of faith and morals.

The Qur'anic Narrative: From the Well to the Throne

The story begins with a dream that the young boy Joseph has: eleven stars, the sun, and the moon bowing down to him. His father, the Prophet Jacob (peace be upon them), realizes the gravity of this dream and advises him not to tell it to his brothers for fear of their plotting and envy. However, the fire of jealousy flares in the hearts of the brothers, feeling their father's favoritism toward Joseph and his full brother Benjamin. They plot their own escape, throwing Joseph into the bottom of the well, and return to their father with his shirt stained with false blood, claiming that a wolf ate it. Jacob receives the news with beautiful patience, seeking help from God, even though he is overcome with grief.

Joseph rescues a caravan from the well and is sold in Egypt for a low price, to be bought by the Aziz (a minister or high official in Egypt). Joseph finds care in the Aziz's house, and the Aziz's wife sees good in him, but she soon becomes infatuated with him and tries to seduce him. Joseph takes a position of chastity and piety, seeking refuge in God and acknowledging his master's favor, and flees from her. She clings to him and tears his shirt from behind. When her master surprises them at the door, she accuses him of attempting to assault her. However, the testimony of a witness from her family, and the evidence of the torn shirt from the back, exonerate Joseph and convict her.

Despite his innocence, and to quell the gossip and strife among the women of the city, Joseph is unjustly imprisoned. There, he continues his call to God, and God grants him the knowledge of dream interpretation. He interprets the dreams of his two companions in prison, and his interpretation comes true, but the one who escapes forgets to mention it to the king. Joseph remains in prison for several more years.

Until the king sees a strange vision: seven fat cows being eaten by seven lean ones, and seven green ears of corn and seven dry ones. The nobles are unable to interpret it, so the cupbearer remembers his friend Joseph. Joseph is summoned from prison, but he insists on proving his innocence first before being released. The king investigates the women's story, and the Aziz's wife confesses, and the women affirm Joseph's innocence and chastity.

Joseph emerges with his head held high, astonishing the king with his knowledge and wisdom. Joseph offers his services in managing the land's treasuries to face the coming years of famine, foreshadowed by the king's vision. The king empowers him and places him in charge of Egypt's treasuries. Joseph manages the economic crisis wisely and skillfully, saving the country and its people.

Famine strikes the land of Canaan, so Joseph's brothers come to Egypt seeking provisions. Joseph recognizes them, but they do not recognize him. He honors them and asks them to bring their brother (Benjamin) from their father the next time, or he will not provide them with a measure of sustenance. They return to their father and, after much effort and agreement, convince him to send Benjamin with them.

The second time, Joseph devises a ploy, by God's command, to keep his brother Benjamin with him by placing the king's measure in his bag and then accusing him of theft. According to their law, the penalty for thieves was slavery, so Joseph took his brother. The brothers returned to their father, whose grief increased until he lost his sight. However, he did not despair of God's spirit and sent them out again to search for Joseph and his brother.

In the final encounter, with their suffering and poverty at their most profound, Joseph reveals himself to his brothers in a touching moment. They admit their mistake, and Joseph responds with complete forgiveness and grace: "No blame will there be upon you today. Allah will forgive you, and He is the Most Merciful of the merciful." He sends his shirt with them to be thrown over his father's face, restoring his sight. He asks them to bring all their family with them.

The miracle is fulfilled and Jacob's sight is restored. The entire family moves to Egypt, where Joseph receives them, honors them, and raises his parents to the throne. His brothers and parents fall down in prostration before him (prostration of greeting and honor was permissible in their religion), thus fulfilling Joseph's first vision in all its details. The story concludes with Joseph's prayer, thanking God for his blessings and asking for steadfastness in Islam and a good end.

Pivotal characters and main roles:

- **Joseph, peace be upon him:**The hero and axis of the story represents patience, honesty, chastity, trustworthiness, wisdom, forgiveness, and reliance on God in the face of the most severe trials.

- **Jacob, peace be upon him:**The Prophet Father represents wisdom, paternal love (which may be tested), beautiful patience, and absolute trust in God’s mercy and relief.

- **Joseph's brothers:**They represent the weakness of the human soul in the face of envy and jealousy, then regret, and finally repentance and admission of error.
- **Aziz's wife:**It represents (in the traditional understanding) seduction, the temptation and adornment of the world, and the wiles of women.
- **Dear Egypt:**Represents worldly authority, and initially shows an aspect of justice and fairness.
- **King of Egypt:**It represents the supreme authority that seeks truth, values knowledge and competence, and empowers the righteous.

Essential lessons and timeless morals:

The story is full of countless lessons and morals, but the most prominent and foundational of them are:

1. **Patience is the key to relief:**Joseph's journey from the well to the prison to the throne is a living embodiment of the virtue of patience in the face of adversity and certainty of God's relief. Jacob's patience is also a unique example ("So patience is beautiful").
2. **The consequences of envy and injustice are dire:**What the brothers did out of envy brought them and their father years of pain and sorrow, but it did not prevent God’s will from enabling Joseph.
3. **The value of chastity and piety:**Joseph's steadfastness in the face of temptation was the reason for his survival and high status, and he serves as a model for young people in every age.
4. **The importance of knowledge and wisdom:**Joseph's knowledge of dream interpretation and his wisdom in managing crises saved an entire nation.
5. **His Highness forgiveness and tolerance:**The climax of the story is Yusuf's complete forgiveness of his brothers despite everything they did, a lesson in rising above revenge and healing the wounds of the past.
6. **God's plan is above all plan:**The story shows how God Almighty manages matters with His wisdom, brings blessings out of hardships, and turns what seems evil into a cause of great good, and that His plan is inevitably fulfilled.
7. **The status of family and kinship:**Despite the bitter struggle, the family bond remained the last resort, and the story culminated in a reunion, emphasizing the value of kinship.
8. **Trust in God and do not despair:**Jacob's immortal saying, "None despairs of relief from Allah except the disbelieving people," represents a constant ray of hope for believers.

Conclusion: Foundation for the building

This reading of the basic narrative and its essential lessons serves as the cornerstone for understanding Surat Yusuf. It is a story that has touched the hearts of millions, shaping their moral and religious awareness. On this solid foundation, in future articles, we can build deeper analyses, explore subtle linguistic connotations, delve into symbolic and psychological interpretations, and examine the social and political dimensions that may lie hidden between the lines of "the best of stories," to see how they are renewed in every era.

1.1 Supplication between trust and taking the necessary measures

One of the fundamental concepts often confused when discussing supplication is the concept of "trust" and its relationship to taking the necessary measures. Islam is a religion that balances the actions of the heart and the actions of the limbs, and between reliance on God and exerting effort.

True trust It is the heart's sincere reliance on God to bring benefits and ward off harm, with complete trust in Him and entrusting the matter to Him. It is a great act of worship of the heart. However, this reliance never means abandoning the legitimate means that God has commanded or permitted. Rather,**Taking precautions is an integral part of true trust.**.

Whoever abandons the pursuit of livelihood, neglects medical treatment when sick, or does not prepare for an exam, contenting himself with supplication and saying that he trusts in Allah, is in reality “reliant” and not one who relies on Allah. This “reliance” is reprehensible behavior, contradicting the guidance of the Prophet (peace and blessings be upon him) and the cosmic and legal laws of Allah. The Prophet (peace and blessings be upon him), the master of those who rely on Allah, took every available means; he planned the migration, hired a guide, wore two coats of armor in battle, dug the trench, and saved food for his family, all while constantly supplicating and fully trusting in Allah. He said to the Bedouin who asked him about abandoning his camel: “Tie it up and trust in Allah.”

Supplication**It does not replace work**, and work **It does not replace supplication**The believer combines both; he exerts his effort and takes the available means, then he calls upon God with a heart of trust to bless his endeavors and crown his efforts with success and prosperity, recognizing that the entire matter is in God's hands, and that means do not bear fruit except by His will. {So when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]} [Al Imran: 159]. Determination (which includes planning and taking the available means) comes in conjunction with trust.

Neglecting to take precautions under the pretext of trusting in God or relying on supplication inevitably leads to backwardness, weakness, and poverty at the individual and societal levels, which is a flawed understanding of religion.

Summary and link:

Supplication, as the greatest form of worship, requires a deep understanding of the One we are supplicating to. This understanding is based on:**Monotheism of Lordship**(Acknowledging that He is the Lord, the Creator, the Owner, the One, the Manager) and**Monotheism**(Singling Him out in worship and supplication without intermediaries or partners)**Unification of names and attributes**(His transcendence from any resemblance to His creation and proof of His absolute perfection).

When we call upon "our Lord," we invoke His absolute sovereignty, His control over our affairs, and our need for Him. When we call upon "O God" or any of His beautiful names, we invoke His divinity, majesty, and perfection, seeking His sublime attributes. When we avoid asking for the impossible (such as seeing with the eyes) or delving into that which God has kept to Himself (such as how), we magnify and respect God with the respect He deserves.

So let our supplication be a combination of following the Qur'anic models in using "our Lord," applying God's command to supplicate with His beautiful names, as in His saying, "So call upon Him by them," and applying the Sunnah of our Prophet in frequently repeating "O God." All of this should be done with a present heart and a humble soul, with complete sanctification of God from any deficiency or similarity to creation, and with complete certainty that He is the All-Hearing, the Near, the Responsive.

1.2 Beyond the Words: Linguistic Analysis and Interpretive Challenges in Surah Yusuf

Introduction: Delving into the "Clear Arabic Tongue"

Having reviewed the general narrative of Surat Yusuf and its clear fundamental lessons in the first article, we now move to a deeper level of contemplation, attempting to delve beyond the apparent meaning of words and events. The Holy Quran affirms that it was revealed "in clear Arabic" (Al-Shu'ara: 195). This language is not merely a tool for conveying direct meaning; rather, it is a precise and miraculous rhetorical system that carries within it multiple layers of meaning and reveals subtle secrets upon contemplating its vocabulary, structures, and contexts. Surat Yusuf, described as "the best of stories," is replete with such words and situations that have sparked interpretive debates throughout the ages, inviting contemplators to attempt to decode its linguistic codes for a deeper understanding of God's intentions.

Interpretive challenges and points of contention:

The Surah is full of passages that called upon interpreters to exert their own efforts and in which there were multiple opinions, which opens the door to renewed and critical readings:

1. **The nature of "seduction" and "fornication":**

- **Traditional reading:**She sees that "the woman in whose house he was trying to seduce him" means an explicit attempt at sexual seduction to commit "immorality" (adultery). She interprets the Almighty's statement, "Thus did We turn away from him evil and immorality" (Yusuf: 24) as meaning that God turned him away from this heinous act and the preliminaries (evil) that surrounded it.

- **A sociolinguistic reading (such as that proposed by Yasser Al-Adirqawi):**It pauses over the use of the word "fahsha" (indecency) instead of "fahishah" (the usual Quranic term for adultery). Proponents of this view argue that "fahsha" may carry a broader meaning related to corruption and major deviance (especially financial or administrative), citing other verses that forbid indecency, wrongdoing, and transgression. They argue that "seduce" may be an attempt to coerce or persuade someone to participate in a corrupt scheme, and that "evil" refers to the general harm that may befall him or society.

- **Symbolic-psychological reading (such as that proposed by Ahmed Yasser):**The seduction is seen as a symbol of the inner struggle with the “evil-commanding soul,” where this soul attempts to seduce the pure side (the inner Joseph) to deviate from the path of truth, whether this deviation is sexual or otherwise.

2. **The truth about "the well" and "the car":**

- **Traditional reading:**A "well" is an abandoned or little-used water well. A "caravan" is a group of travelers who happened to be passing by and sent their water-carrier to draw water, where he found Joseph.

- **A sociolinguistic reading (Yasser Al-Adirqawi):**She links the word "car" to its use in the Quran as "hunters" (in Surah al-Ma'idah). She suggests that the "well" may be a pit or trap used by these hunters, and that the "water-keeper" is the person charged with inspecting these traps. This interpretation changes the dynamic of Joseph's discovery and sale.

3. **The recurring meaning of "shirt":**

- **Traditional reading:**The shirt is the garment worn by Joseph. The shirt of false blood, the shirt torn down the back as evidence of innocence, and Joseph's shirt sent to Jacob to restore his sight are all real, physical shirts that play pivotal roles in the story.

- **Linguistic-metaphorical reading (Yasser Al-Adirqawi and others):**While they do not deny the existence of a physical shirt, they see the repetition of the word in this way as carrying a deeper meaning. "Shirt" may symbolize**"What impersonates"**That is, reputation, identity, status, or position. The first shirt (the blood) unjustly stained his reputation, the second (the torn one) proved his innocence and previous good reputation, and the third (the one sent to Jacob) represented Joseph's new status that restored hope and insight to his father.

4. **Imprisonment after proof of innocence:**

- **Traditional reading:**Joseph was imprisoned despite his innocence as a temporary solution to quell the sedition and avoid the scandal that might befall the Aziz's household and the upper-class women, or as a kind of additional trial.

- **A socio-political reading (Yasser Al-Adirqawi):**You see his imprisonment was**political arrest**Deliberately imprisoned by the corrupt elite (women and their husbands) after his innocence and nobility were proven, fearing that he would expose their corruption and lead a movement against them, prison was a means to silence him temporarily ("until then").

5. **The concept of divine "ployment":**

- **Traditional reading:**"Thus did We plan for Joseph" (Yusuf: 76) is interpreted as a subtle and wise divine plan that enabled Joseph to achieve his goal (keeping his brother alive) in a way that did not conflict with apparent laws, and it is a plan of good versus a plan of evil.

- **Linguistic-comparative reading (Yasser Al-Adirqawi):**He focuses on the word "likewise" to link this divine plot to the plot that Joseph himself was previously subjected to by his brothers (the accusation of theft at the well, according to his interpretation), so the divine response is of the same kind and with the same mechanism to achieve justice.

6. **Interpretation of "they have been lied to" or "they have been lied to":**

- **The famous reading (Kudhdhibu - with emphasis):**It means that after the messengers despaired of their people's faith, they became certain and thought that their people had completely rejected them and that there was no longer any hope in their faith. Then victory came (as in Mahmoud's interpretation).

- **Another reading (they lied - with a light stress):**It means (as Yasser Al-Adairqawi forcefully argues) that the messengers themselves, in moments of human weakness and extreme despair, suspected that the revelation they received had been lied to (that it was not true or that victory was too late). Only when they reached this critical stage of psychological affliction did God's victory come to them. This reading, though less well-known, finds some support in deviant readings and ancient exegetical narratives and provokes profound reflections on the human nature of the prophets.

The Clear Arabic Language: The Key to Renewed Understanding

The existence of these controversial interpretive points and differing interpretations does not indicate a contradiction in the Quran. Rather, it demonstrates its richness and the depth of its "clear Arabic language." This language uses words with extreme precision, and a single word or phrase may carry layers of meaning that are revealed to the contemplator depending on their tools and context.

- **Importance of context:**A word cannot be understood in isolation from its context within the verse, the surah, and the Qur'an as a whole.

- **Linguistic roots:**Going back to the root of the word and its twists may reveal deeper meanings.

- **Structure and interview:**The way the sentence is constructed, the contrast of words, and their repetition carry important meanings.

- **Not exactly synonymous:**Recognizing that words that are close in meaning (such as obscenity and obscenity, drinking and measuring) may have subtle differences intended in themselves.

Conclusion: A call for contemplation, not stagnation

The purpose of reviewing these linguistic analyses and interpretive challenges is not to stir confusion or to decisively favor one reading over another. Rather, it is a call for continuous contemplation and not to be stuck with a single inherited interpretation. Employing reason, using the tools of language, and attempting to understand the text within its various contexts (historical, linguistic, social, psychological) is what keeps the Quran alive and renewed in our hearts and minds. The next article will take us into another dimension of Surat Yusuf—the psychological and spiritual dimension—to see how the journey of human consciousness is revealed through the symbols of this great story.

1.3 Joseph and the Inner Kingdom: A Journey of Consciousness and Psychological Conflict in the Surah

Introduction: The story as a mirror of the soul

The "best stories" transcend the boundaries of time and space to touch a deep chord within every human being. After reviewing the basic narrative and addressing some linguistic and interpretive challenges, we now delve into another dimension of the rich Surah Yusuf: the symbolic and psychological dimension. From this perspective, the story is no longer a mere account of external events that befell a prophet, but rather becomes an accurate mirror that reflects the journey of human consciousness in its internal struggle, its aspirations for advancement, and its suffering in confronting the forces of darkness lurking within. It is, as some contemplative scholars (such as Ahmed Yasser's interpretation) see it, a symbolic map of the "inner kingdom" of man.

Characters as symbols of inner forces:

In this symbolic reading, the forces at work within the human soul are embodied in the characters of the Surah:

- **Joseph (peace be upon him):**It no longer represents only the historical person, but symbolizes**The purest and highest essence within the self**It is the "inner Joseph": a living conscience, the light of insight, sound nature, higher values, spiritual beauty, an enlightened mind, and all that is bright and noble within us. It is the divine seed that we seek to cultivate and preserve.

- **Joseph's brothers:**They represent**Negative and dark forces in the soul**They are the embodiment of negative thoughts and feelings that hinder advancement: envy, jealousy, hatred, selfishness, ignorance, arrogance, the desire to show off, and base tendencies that, driven by passion or fanaticism, seek to suppress the "inner Joseph," obscure him, and cast him into the "pit" of oblivion or neglect.

- **Aziz's wife:**Become a powerful symbol of**The soul that commands evil**That wild inner force that is naturally inclined towards lusts, whims and uncontrolled desires, and always seeks to seduce our “lad” (the pure inner Joseph) and drag him towards deviation and downfall.

- **Jacob (peace be upon him):**May symbolize**faithful heart or deep soul**She grieves for the loss of purity (the absence of Joseph), is patient and trusts in God’s mercy, and remains certain of the return of purity and the fulfillment of the divine promise.

- **the king:**May symbolize**conscious mind or higher will**Which distinguishes right from wrong, responds to wisdom (interpretation of dreams), and enables good (inner Joseph) when it proves its worth.

Events as stages in the spiritual journey:

The events of the Surah acquire new meanings in the context of this inner journey of consciousness:

- **Joseph's throwing into the well:**It is no longer just an external conspiracy, but rather represents**An internal process of suppression of conscience and goodness**It is a burial of higher values, a deliberate disregard for the voice of truth, and a surrender to the negative sentiments represented by the brothers.

- **Joseph's courtship and resistance:**Incarnation**The fierce conflict between the commanding soul (the wife of Al-Aziz) and the pure essence (Joseph)**Joseph's resistance symbolizes willpower, adherence to principles, and the ability of the higher consciousness to refuse to succumb to inner temptations, even in moments of apparent weakness.

- **the prison:**It is not seen as a defeat, but as a necessary stage of**Spiritual refinement and purification**It represents a period of solitude, contemplation, and ordeal that refines the spirit, strengthens the will, and deepens and purifies awareness. It is a period of "falling upward," where the outward appearance is a decline, but the inner reality is an ascent and maturity in preparation for the stage of empowerment.

- **Interpretation of dreams:**It symbolizes**The emergence of wisdom and inner insight**After a period of struggle and refinement, Joseph's ability to understand hidden messages (visions) reflects the ability of an evolving consciousness to decode reality and understand God's laws within the soul and the universe.

- **Empowerment on earth (taking charge of the treasuries):**Represents**The stage of the manifestation and dominance of "Inner Joseph"**When consciousness reaches a high degree of purity, wisdom, and strength, it becomes the controller of the soul’s

“treasuries” and powers, directing them toward good and the common good (as Joseph did in managing the economic crisis).

- **The first vision was fulfilled (the prostration of the planets, the sun and the moon):**It symbolizes**Reaching a state of inner integration and harmony**When Joseph (the Supreme Essence) becomes dominant, all other forces, thoughts, and sources of consciousness (brothers/planets, parents/sun and moon) submit to him and surrender to his leadership, and a state of inner peace and unity is achieved.

The goal of the journey: liberation and reaching the inner "ultimate"

The ultimate goal of this symbolic journey is to**Liberation from the control of negative forces**(Inner brothers and the commanding soul), and the achievement**Raising awareness**To the highest levels. This ascent brings man to a state of purity, cleanliness, peace, and deep connection with the truth—a state that can be symbolically called the inner "Al-Aqsa Mosque," or the "kingdom of the soul," ruled by the inner "Joseph" with justice and wisdom.

Conclusion: The Surah as a guide for the soul

From this perspective, Surah Yusuf transcends being merely a story to become a profound psychological and spiritual guide. It reveals the nature of our inner struggles and illustrates the path to possible growth and advancement. It teaches us that the path to inner empowerment inevitably passes through confronting the darkness within us (envy, lust, ignorance), through patience in the face of trials that refine us, and through constant adherence to higher values. It is a story of hope that confirms that the "Joseph" hidden deep within each of us is capable of emerging and triumphing, if we are sincere in our striving and seeking the light. The following article will take us from this inner world to how these principles manifest in the real world of practice, management, and leadership.

1.4 From the Well of Ordeal to the Earth's Treasures: Lessons in Leadership, Management, and Confronting Corruption

Introduction: From Inner Reflection to Outer Influence

Having explored the basic narrative of Surat Yusuf in previous articles, delved into its linguistic and interpretive challenges, and delved into its symbolic and psychological dimensions as a journey of inner awareness, we now turn to examining how this journey manifests itself in the real world and its societal impact. The story of Joseph, peace be upon him, is not merely a tale of patience, chastity, or individual spiritual ascension; it is also a unique model of wise leadership, successful crisis management, and confronting major societal challenges, including corruption. The surah offers crucial practical lessons for those who assume responsibility at any level, whether in the family, an institution, or the state.

Qualities of a Successful Leader: Youssef's Model

Youssef's character, especially after his release from prison and empowerment, embodies many of the essential qualities of a successful leader and manager:

1. **Honesty and integrity (Hafiz):**Joseph's demand to be in charge of the "land's treasuries" was not driven by personal ambition, but rather by confidence in his ability to preserve and safeguard. The title "Hafiz" does not merely refer to the physical preservation of resources; it encompasses absolute trustworthiness, integrity, and a keen eye for public funds, protecting them from waste or embezzlement. Joseph's history of patience, chastity, and resistance to temptations was the best evidence of this steadfast trustworthiness.

2. **Knowledge and competence (Aleem):**Joseph did not limit himself to trustworthiness, but coupled it with knowledge: "Indeed, I am a guardian and knowledgeable." (Yusuf: 55) His knowledge was not limited to the interpretation of dreams, but extended to include a deep understanding of the principles of management, strategic planning, anticipating crises, and developing practical solutions. As some contemplative scholars (such as Yasser Al-Adairqawi) have pointed out, the word "knowing" may also indicate his foreknowledge of potential flaws and corruption in the existing financial and administrative system, which qualified him to address them effectively.

3. **Initiative and responsibility:**Youssef did not wait to be offered the position, but rather applied for it himself when he saw the urgent need for his skills and knowledge to save the country from an impending famine. This reflects a high sense of responsibility and a willingness to contribute his expertise to serve the public good.

4. **Wisdom and foresight:**His wisdom was evident in his precise interpretation of the king's vision and in developing a sound economic plan to confront the crisis, extending over fourteen years, taking into account savings, consumption, and preserving seeds for the future.

5. **Ability to plan and organize:**The plan was not just theoretical ideas, but required a great ability to organize and implement, manage resources, and distribute supplies fairly, which Joseph succeeded in doing with great skill.

6. **Justice and mercy:**Even in his dealings with his brothers who wronged him, Joseph showed justice (he only took what he found to be his property), mercy, and generosity in his dealings.

Crisis Management: The Economic Plan as a Model

Youssef's plan to address drought years is a comprehensive model for crisis management:

- **Accurate diagnosis:**Understanding the nature and duration of the crisis based on the interpretation of the vision.

- **Long-term planning:**Make a plan that extends over 14 years (7 prosperity and 7 adversity).
- **Resource management:**Call for intensive farming in years of plenty.
- **Preservation and storage:**The command to leave the grains in their ears “leave them in their ears” is to preserve them from spoilage and decay for as long as possible (and perhaps also to prevent them from being easily stolen, as indicated in some readings).
- **Rationalization of consumption:**Set a limited amount for consumption, "except for a little of what you eat."
- **Preserving assets for the future:**Strategic saving of seeds “except a little of what you store” to ensure the continuity of agriculture after the crisis.
- **Fair distribution:**Receiving delegations and providing them with provisions (as happened with his brothers and others) shows the existence of a system for distributing resources.

Confronting Corruption: A Reading of the Challenges

Although the reading that focuses on administrative corruption as the main reason for Joseph’s first ordeal (with the Aziz’s wife and the women) is an interpretation that requires caution, Joseph’s general path offers lessons in how a righteous individual can deal with environments that may be tainted by corruption:

- **Adherence to the principle:**Joseph refused to engage in any action he considered wrong or dishonest, even if it cost him his freedom.
- **Detect the fault (if possible):**His insistence on clearing his name and revealing the truth about the "women's plot" before leaving prison can be considered a necessary step to clear the air and reveal the facts as a basis for any subsequent reform.
- **Reform from a position of responsibility:**His request to take over the land's treasuries was not only to manage the economic crisis, but can also be understood (according to Yasser Al-Adairqawi's reading) as a desire to reform the financial and administrative system from within, taking advantage of his knowledge of the shortcomings ("Indeed, I am a Guardian, Knowing"). Effective reform often requires the presence of righteous and competent people in positions of responsibility.
- **The need for a supporting authority:**Joseph would not have been able to implement his reform plans without the king's support and trust ("Bring him to me so that I may take him for myself," "You are today with us, firmly established and trustworthy"). This highlights the importance of a supreme political will supporting reform and combating corruption.

Comparison between leadership and management:

The story also shows the difference between the roles:

- **King (Supreme Command):**His role is to see the big picture (vision), seek the truth, delegate authority to competent people (recruiting Joseph), and provide support and protection (empowerment). He may not require detailed knowledge of management as much as he does wisdom and the ability to choose the right people.

- **Youssef (Executive Management):**His role is to provide detailed knowledge, meticulous planning, precise execution, and integrity in resource management. This is where the importance of "preservation" and "knowledge" as essential qualities comes into play.

Conclusion: Joseph as a model of a righteous leader

Through the journey of its noble Prophet, Surah Yusuf presents an enduring model of a righteous leader, manager, and administrator. The story teaches us that the path to true empowerment does not pass through moral compromises or corruption, but rather through patience, honesty, knowledge, and competence. Facing major challenges, whether economic crises or administrative corruption, requires wisdom, planning, and a strong will, along with reliance on God and seeking His help. In the final article, we will bring together the threads of this series to see how Surah Yusuf remains a renewable source of lessons, mercy, and guidance for our contemporary lives in all their dimensions.

1.5 Surah Yusuf: A Renewable Source of Lessons and Mercy in Our Contemporary Life

Introduction: The Seal of Musk for the Best Stories

We've reached the end of our journey exploring the depths of "The Best Stories." This series began by examining the basic narrative of Surat Yusuf and its essential lessons, then delved into its linguistic and interpretive challenges, and from there explored its symbolic and psychological dimensions as a journey of inner awareness, finally analyzing its practical lessons in leadership, management, and facing societal challenges. Now, we bring together all these threads to answer a fundamental question: How can Surat Yusuf, with all its details and dimensions, remain a renewable source of lessons, mercy, and guidance in our contemporary reality, filled with complexities and challenges?

Lesson: Bridges of meaning between past and present

God Almighty concludes Surah Yusuf by emphasizing the purpose of the stories of the prophets: “There was certainly in their stories a lesson for those of understanding” (Yusuf: 111). As previously noted, “lesson” linguistically carries the meaning of “crossing” and transition. The stories of the Qur’an, and Surah Yusuf at the heart of them, are not merely historical tales for entertainment or knowledge of the past, but rather “crossings” and bridges that the Qur’an builds between that time and our present reality. It calls us to:

1. **Mental crossing:**Transporting our minds and imaginations to the time and context of the story, to understand the events, characters, and motivations within its circumstances, avoiding directly imposing our current stereotypes on them.

2. **Extracting wisdom:**After understanding the context, we extract the essential principles, eternal values, and divine laws that are revealed in the story.

3. **Reverse crossing:**Let's return to these principles and wisdom in our contemporary reality, to see how they can be applied and utilized in facing our challenges and understanding our experiences.

Surah Yusuf and Answers to Contemporary Challenges:

When we look at Surah Yusuf in our reality, we find it provides answers and guiding insights into many of our pressing issues:

- **Crises of trust and corruption:**In a world suffering from crises of trust in leadership and institutions, and in which financial and administrative corruption is widespread, the story of Joseph (especially in readings that have focused on this aspect) presents a model of integrity and competence, and confirms that knowledge and honesty are the foundations of true reform, and that empowerment should be reserved for the righteous and competent.

- **Family relationship conflicts:**The surah provides a realistic laboratory for complex family dynamics: the effects of discrimination among children, the dangers of envy, the challenges of intergenerational communication, the importance of the father's role, the strength of the sibling bond despite disagreements, and the power of forgiveness in healing rifts. It is a constant call to reconcile differences and maintain family ties.

- **The search for meaning and identity crises:**Joseph's journey from dreamy boy to oppressed slave, innocent prisoner, and empowered minister represents a journey of self-discovery and meaning amidst life's vicissitudes. A symbolic and psychological reading of the surah offers paths for self-reconciliation, understanding internal conflicts, and elevating awareness toward a higher purpose.

- **Crisis management and planning for the future:**In an era of successive crises (economic, environmental, and social), Yousef's economic plan provides a model for strategic thinking, long-term planning, wise resource management, rational consumption, and preparation for an unknown future.

- **Mental health and trauma management:**Jacob's patience and Joseph's steadfastness in the pit and prison, and their ability to overcome hardships and profound psychological trauma, provide lessons in psychological resilience, the importance of trusting in God, not despairing of His mercy, and the necessity of healthy expression of grief (reporting one's sorrow and grief to God) without resentment or alarm.

- **Chastity and facing temptations:**In an open world where temptations are increasing and diversifying, Joseph's stance in the face of the temptation of the Aziz's wife remains a

beacon and a model of steadfastness to principles and adherence to chastity and piety as an impregnable fortress.

Mercy and Guidance: The Essence of the Message

The last verse of the surah confirms that the stories of the Qur'an are not just intellectual lessons, but are also "guidance and mercy for a people who believe."

- **Guidance:**Surah Yusuf offers practical guidance in various aspects of life: how to deal with injustice, how to be patient in the face of adversity, how to resist temptation, how to manage our responsibilities, how to forgive those who have wronged us, and how to trust in God and have good thoughts about Him.

- **Mercy:**God's mercy is clearly manifested in the story: in Joseph's rescue from the well, in his protection from immorality, in his knowledge and wisdom, in his empowerment, in his reunion with his family after a long separation, in his acceptance of the brothers' repentance, and in his kindness and patience towards Jacob. Human mercy is also manifested in Joseph's forgiveness and Jacob's paternal feelings. Reading the story with a believing heart fills the heart with serenity, mercy, and hope.

Conclusion: A call for endless contemplation

Surah Yusuf, with its richness, depth, and multiple levels of reading, confirms that the Holy Quran is a book whose wonders never cease and never grow old with repeated recitation. Every conscious reading, whether it follows the traditional, critical, or symbolic approach, adds a new dimension to our understanding and makes us more connected to this miraculous text.

The "best stories" are not just a story to be told, but rather an open and ongoing invitation to contemplate, reflect, purify, and apply. An invitation to discover the "Joseph" within us, to struggle against his negative "brothers," to resist the temptations of the "commanding soul," to be patient with the beautiful patience of "Jacob," and to strive to empower goodness and justice in the "land" of our reality, always trusting in God's mercy that encompasses all things, realizing that in the stories of the ancients there is a "lesson," "guidance," and "mercy" for us at all times.

2 Series: Murder, Coercion, Tyranny, Conquests, and Hammering the Camel in the Holy Qur'an - Deconstructing the Narrative and Rereading

Within the rich fabric of the Qur'anic discourse, pivotal concepts and stories emerge that, throughout the course of Islamic understanding, have been points of profound debate and divergent interpretation, significantly influencing the image and message of Islam. These concepts touch on the essence of faith, the limits of freedom, the sanctity of life in its multiple dimensions, and the nature of the struggle between guidance and misguidance. At the forefront of these intertwined and fateful themes are:**Killing**

(fighting), coercion (and the principle of “there is no compulsion in religion”), tyranny, the historical narrative of conquests, and the story of “the hamstringing of Salih’s camel.”

How can we reconcile the verses that speak of fighting with the Quran's description of it as "guidance and mercy for the worlds"? How does the concept of "fighting" align with the clear and unequivocal principle that "there is no compulsion in religion"? What is the "taghut" that we are commanded to reject, and how does its rejection relate to the realization of free faith? How do we understand the historical narrative of the "Prophet's conquests," which is often presented as the realistic basis for these concepts? Moreover, how do we read the actions described in other Quranic stories, such as "hamstringing the she-camel"? Are they merely violent physical acts, or do they carry deeper implications that go beyond the apparent?

Established traditional interpretations of these themes have dominated, often based on specific historical contexts, textual sources subsequent to the Qur'an (such as biographies and hadiths), or a literal and direct understanding of the actions described. This has sometimes produced a seemingly contradictory or fragmented image, placing physical violence and political coercion at the heart of the prophetic experience, or reducing stories with profound symbolic dimensions (such as the story of the she-camel) to a mere material event. This may conflict with the spirit of the Qur'an and its lofty values, such as justice, mercy, freedom of belief, and the universality of life.

This series, inspired by our critical and innovative dialogues, aims to delve deeply into these interconnected concepts and stories, armed with a critical methodology that prioritizes the Qur’anic text as the dominant and authentic source, analyzing its language, exploring the roots of its words, and examining the contexts of its verses, while radically questioning inherited historical narratives and literal interpretations in light of the Qur’an, reason, and logic.

Together we will try:

1. **Deconstructing narratives and inherited understanding:**Reviewing common interpretations of murder, coercion, and tyranny, and critiquing the "raids" narratives as a source for these interpretations, in addition to rereading the actions described in Qur'anic stories such as "hamstringing the camel," and showing how literal understanding may conceal deeper meanings or be influenced by later contexts.
2. **Exploring the authentic Quranic connotations:**To explore the most comprehensive and consistent meanings of these concepts and actions within the Qur’anic fabric, including their metaphorical and moral dimensions (such as “moral murder,” “intellectual combat,” “the tyrant” as a “method of seduction and coercion,” and “hamstringing the camel” as an “inability to understand”).
3. **Highlighting Quranic dominance and internal consistency:**To reveal the absolute harmony between the firm principles of the Qur’an (especially “there is no compulsion in religion” and “the sanctity of the soul”) and a deeper understanding of the concepts of fighting, tyranny, and the actions described in the stories, thus eliminating the apparent contradiction created by superficial interpretations or parallel narratives.

4. **Reconstructing the overall picture:**To present a comprehensive picture of the Prophet Muhammad, his message, and the stories of the Qur'an, based solely on the Qur'an as a messenger of guidance, knowledge, mercy, freedom, and intellectual dialogue, not as a military leader who built his state on conquest and coercion, and as a book that carries layers of meaning that transcend its material appearance.

It is a call for in-depth reflection, to challenge inherited assumptions, and to liberate the mind from the grip of literal interpretations and narratives that may not withstand Quranic and logical criticism. It is an exploratory journey toward a more authentic and profound understanding of the message of the Holy Quran on these crucial issues, with the goal of restoring the image of Islam as a religion of life, light, freedom, and understanding, far removed from the shadows of murder, coercion, tyranny, and the sterility of thought that may be falsely attributed to it or the result of misinterpretation.

2.1 The Taghut in the Qur'an – Decoding "Easy Seduction" and Rejecting Coercion

The word "taghut" (tyrant) in the Holy Quran has long elicited multiple interpretations, ranging from Satan, idols, and an oppressive ruler. However, a deeper reading, freed from the constraints of later morphology and the "opening of the word" methodology that returns to its original roots, reveals a more subtle and profound meaning, one closely linked to the issue of coercion in religion.

The perspective we have discussed sees the word "taghut" not necessarily as a specific entity, but rather as a concept that describes a "method" or "way." By returning to its possible roots ("ta" meaning easy, simple, available, and prepared, and "ghut" meaning strength and severity), "taghut" becomes**"Something that is easy, soft, and beautiful on the outside, but in reality is strong, intense, and misleading."**It represents the "temptation" or "easy way" that is presented as an alternative to the true path that requires effort and real adherence.

In the context of the noble verse, "There is no compulsion in religion. The right course has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold." (Al-Baqarah: 256), this meaning is clearly evident. "Right course" is believing in Allah with conviction and adhering to His law (the "most trustworthy handhold" – the firm, solid thing). "God-bent", on the other hand, is following "taghut." What is taghut here other than the method of coercion, force, and compulsion to convert people to the religion or keep them in it? It is the "easy way" (ta) and the seductive (seemingly beautiful) but strong and tense (got) way of imposing religion, rather than the way of persuasion, proof and free choice.

Therefore, "disbelief in Taghut" is not merely a rejection of idols, but rather a conscious rejection of the approach of coercion, force, and seduction in religion. It is a rejection of the easy and misleading methods that make religion appear accessible without the need for true conviction and deep commitment. Disbelief in Taghut is a declaration that true

faith cannot be imposed by force, and that the path to God is the path of guidance, conviction, and adherence to "the firmest handhold," not the path of error and coercion represented by Taghut. This understanding restores the principle of "there is no compulsion in religion" and makes it fully consistent with the command to disbelieve in Taghut.

2.2 Demystifying the Concept of “Killing” in the Qur’an: From Taking a Life to Stopping the Path (A new reading of the verses on killing and fighting)

introduction:

The words "killing" and "fighting" are among the most sensitive and controversial words in the Quran, especially given the prevailing understanding that limits them to the bloody meaning of taking a life. This understanding has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only possible meaning of the clear Quranic language? Is it conceivable that the Book of Mercy and Guidance would command the killing of innocent souls simply because of a difference in thought or belief? "Qur'anic Linguistics," with its approach of exploring the structural and root meanings of words, invites us to free the concept of "killing" from its traditional constraints and uncover a broader, more comprehensive meaning associated with "stopping the path," whether intellectual, functional, or behavioral, culminating in the ultimate cessation of physical life.

1. Deconstruct the “killing” (QTL): Stop what’s coming:

- **Traditional understanding:**killing, mortification
- **Root analysis (Q T L):**Not just killing. By analyzing (q+tl) or (q+l):
  - "Qat" (the opposite of "taq" from piety and caution) may mean:**"track the trail, pursue"**.
  - "Tal" (the opposite of "let" from "let", "kneading", and "useless talk") may mean:**"What follows and comes later, the future path"**.
  - **Integrated meaning:**"Killing" (Q.T.L.) means**"Stop ('q') what is coming or following ('tel')"**It is to put an end to a certain course, to prevent its continuation, to stop its function or future effect.
- **Comprehensiveness of meaning:**This stop may be:
  - **Intellectual suspension:**Refute a false idea and kill it with argument and evidence.
  - **Functional suspension:**Preventing someone from performing a harmful function, or stopping a destructive project. (The concept of "job killing").
  - **Behavioral suspension:**Put an end to deviant or aggressive behavior.

- **Lifetime suspension (maximum meaning):**Taking a life is a maximum in very specific cases (retaliation, self-defense...).

2. “Fighting”: striving to stop and defend:

“Fighting is prescribed for you, though it is hateful to you…” (Al-Baqarah: 216)

- “Fighting” is not necessarily a war with weapons, but rather “the pursuit, defense, and argument with the aim of stopping the other party’s path, idea, or aggression.”

- **Why is it hate?**Because it requires confrontation, struggle, effort, and risk, and humans are naturally inclined toward peace and comfort, but it may become necessary to prevent greater harm or to achieve a higher interest.

3. Reread the verses on killing and fighting:

- **“Then kill the polytheists wherever you find them…” (At-Tawbah: 5)**In the context of a declared war, and after the sacred months have ended, the command here is not to exterminate every polytheist, but rather to "stop their danger and the path of their military and intellectual aggression" wherever they pose a threat to the nascent Muslim state ("wherever you find them" in a state of war and aggression). The evidence is what follows: "And seize them and besiege them and lie in wait for them at every place of ambush" (10:11). These are measures of stopping, besieging, and monitoring. Then, "But if they repent, establish prayer, and give zakah, let them go on their way" (10:11). In other words, the goal is not to take lives, but rather to halt the aggression and provide an opportunity for repentance and integration.

- Hadith: "I have been commanded to fight the people...": "Fight" does not necessarily mean "kill." It means I strive, defend, and argue with people to stop the path of polytheism and injustice until they reach the word of monotheism that will liberate them.

- **“And do not kill your children for fear of poverty...” (Al-Isra: 31)**Not only physical infanticide, but also includes**"Killing" their future and preventing their path of growth and development**By preventing them from education or depriving them of their rights for fear of poverty (“imlaq” = stopping the supply or fear of stopping it).

- {And when the girl [who was] buried alive is asked, "For what sin was she killed?"} (At-Takwir: 8-9): It's not just the girl buried alive. "Buried alive" is every potential, energy, project, or promising idea that was "buried alive" and halted before it could grow and bear fruit. It's every opportunity that was nipped in the bud.

- “And they kill the prophets unjustly”: not only physical killing, but also stopping their call, preventing their message from spreading, and fighting their ideas.

- **“And they did not kill him, nor did they crucify him” / “And they did not kill him, for certain” (about Jesus):**They did not stop his path and his call completely (“they did not kill him”), nor did they turn him away from his path (“they did not crucify him”). They did not ensure that they “killed him,” that is, that they completely stopped his message.

- “Man is killed. How ungrateful he is!” (Abasa: 17): Man “kills” himself and halts his evolutionary path when he disbelieves in the facts and closes his mind to contemplation.

- (So he was killed, as he had decreed. Then he was killed, as he had decreed.) (Al-Muddaththir: 19-20): (From Al-Walid bin Al-Mughira, for example) His thinking and logic were “killed” because of his poor judgment and arrogance, then he was “killed” and his path was completely halted because of his insistence on this wrong judgment.

Conclusion: Towards a broader understanding of the Qur’an and life:
Freeing the concepts of "killing" and "fighting" in the Qur'an from their narrow, bloody connotations to their broader meaning associated with "stopping one's path" opens new horizons for a deeper, more compassionate, and more humane understanding of the Book of God. It reveals that the Qur'an combats intellectual, functional, and behavioral injustice with the same intensity as it combats physical aggression, and that the goal is always life, reform, and stopping at the necessary limit, not killing as an end in itself. This understanding calls us to assume our responsibility not only for the sanctity of blood, but also for the sanctity of ideas, potentials, and promising paths that we might "kill" through our ignorance, fanaticism, or injustice.

2.3 “Fighting” in the Qur’an – From the Sword and Blood to “Intellectual Combat”

The verses on "fighting" in the Holy Quran have been one of the most controversial and misunderstood topics, as they have traditionally been interpreted as a call for military violence and physical combat with weapons. This understanding, which the speaker in our interview sees as "inhumane" and stemming from later human interpretations (hadiths written centuries later) that contradict fundamental Quranic principles, requires a radical revision.

The critical perspective offers an alternative interpretation of the concept of "fighting" in many of its Quranic contexts, viewing it primarily as an "intellectual struggle" or "intellectual jihad." This is not a fight with swords and blood, but rather a struggle, a fight, and a defense using "the Book" (the Quran) itself, along with evidence, proofs, and arguments. The goal is not to take lives, but rather to "bring people out of darkness into the light"—that is, from the darkness of ignorance, human ideas, and false interpretations, to the light of truth and guidance derived directly from the Quran.

When a verse like “Fight those who do not believe in God or in the Last Day…” (At-Tawbah: 29) is analyzed from this perspective, the connotations change completely:

- "Fight": engage in intellectual combat and argument with evidence.

- “Those who do not believe…”: What is meant by them (depending on the specific context of the speaker) are atheists who refuse to believe in God and the Day of Judgment.

- “Of those who were given the Scripture”: In this specific context, the speaker sees them as Muslims who have the Qur’an, and who are required to engage in this intellectual struggle.
- “Until they pay the jizyah”: not money, but until they “acquire sufficient meanings and knowledge” from the Qur’an as a result of this fighting.
- “On the hand”: on the ability and strength that enables them to understand the Qur’an and comprehend its meanings.
- "And they are humiliated": they are not humiliated, but they reach the stage of "diminutiveness of the word", that is, analyzing its roots and origins to arrive at its true meaning without diacritics.

In this understanding, "fighting" becomes a dialogical process aimed at communicating the truth and exposing falsehood, not a process of physical annihilation. This is fully consistent with the principle of "there is no compulsion in religion," because intellectual persuasion cannot be coercive. Rather, the concept of "killing" extends to include deeper metaphorical dimensions, such as the prohibition against "killing" one's children's dreams and ambitions, or "killing" harmful ideas in their infancy, as might be understood from the story of Al-Khidr. This confirms that the Qur'an is concerned with protecting "life" in its comprehensive sense: thought, spirit, and body.

2.4 “There is no compulsion in religion” – the dominant rule and founding principle

At the heart of the debate surrounding concepts such as apostasy and fighting, the clear and decisive Qur'anic principle, "There shall be no compulsion in religion" (Al-Baqarah: 256), stands as a rock against which interpretations calling for violence or coercion in the name of religion are shattered. This principle is not merely a passing verse; rather, it is a fundamental and overriding rule that reflects the essence of the relationship between man and his Creator, and between man and his fellow man in matters of belief.

The Qur'an repeatedly emphasizes freedom of choice as the basis of faith: "So whoever wills - let him believe; and whoever wills - let him disbelieve" (Al-Kahf: 29), and denies the Prophet himself the ability or mission to coerce people: "Would you then compel the people until they become believers?" (Yunus: 99). These clear texts block any attempt to justify coercion, whether in entering the religion or leaving it (apostasy).

The problem facing Islamic thought throughout history, as the speaker in our interview sees it, arose from attempts to circumvent or neutralize this clear principle by relying on later human sources (such as certain hadiths or jurisprudential interpretations influenced by specific political contexts). To say that "there is no compulsion" applies only to marriage, or that it has been abrogated, is essentially an elevation of human text or circumstantial interpretation over the definitive divine text.

The close connection between this principle and the other concepts we have discussed is evident:

- **His relationship with the tyrant:**"There is no compulsion in religion" is the direct opposite of the "Taghut" approach, which represents "easy temptation" based on force and coercion. Disbelief in the Taghut is a commitment to the principle of "there is no compulsion."

- **His relationship with fighting:**Understanding “fighting” as an “intellectual combat” with evidence is entirely consistent with “no compulsion,” while understanding it as a physical combat to force belief is in stark contrast to it.

- **Its relationship to individual responsibility:**The verse, “And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.” (Al-Isra’: 36), interpreted as a call not to follow what one does not know and not to force others to accept a certain view, confirms that faith is an individual responsibility and an internal conviction that cannot be imposed from outside.

Returning to the principle of "there is no compulsion in religion" and considering it the overriding principle governing the understanding of other texts is the way to correct the course of understanding and present an image of Islam that is consistent with its supreme values of freedom, mercy, and justice, and that rejects violence and coercion in its name. It is a call to trust in the Qur'anic approach to guidance, which is based on argument, proof, and free conviction from the heart.

2.5 “Do not kill your children”: A deeper reading into the concept of killing in the Holy Quran

When we hear the divine command, "And do not kill your children" (Al-An'am: 151, Al-Isra': 31), the tragic image that often comes to mind is the burying of girls alive or the killing of sons for fear of poverty—pre-Islamic practices categorically forbidden by Islam. This literal and straightforward understanding is both correct and important, as the Holy Quran addresses real, tangible issues, and the sanctity of blood and the taking of life are fundamental principles therein.

But does the meaning of "killing" stop there? Are the implications of this verse and others that speak of "killing" limited to the termination of physical life only? Reflecting on the language of the Quran and the comprehensiveness of its message opens the door to a deeper and broader understanding, as "killing" can also refer to moral, spiritual, and psychological destruction—what can be called "metaphorical killing" or "spiritual death."

Moral murder of children: the destruction of inner humanity

Returning to the verse, "Do not kill your children," we can explore this metaphorical meaning. "Killing" children here may not only mean taking their lives, but also includes:

1. **Killing dreams and ambitions:**When parents impose a certain path on their children without regard for their inclinations and passions, or when they frustrate their aspirations and ridicule their dreams, they are practicing a kind of “murder” of their potential and the future they accept.

2. **Killing ideas and creativity:**Suppressing children's curiosity, refusing to listen to their opinions, and punishing them for thinking differently or asking "troublesome" questions stifles their initiative and critical thinking. Verbal or physical abuse as a means of parenting is also a form of destroying self-esteem and killing a child's spirit.

3. **Killing their inner humanity:**Treating children as investment projects or extensions of parents' failed dreams, or neglecting their emotional and psychological needs, destroys their human essence and kills their innocence and ability to build healthy, balanced relationships.

In this sense, the prohibition against "killing children" becomes a comprehensive call for good parenting, nurturing children's talents, respecting their independent beings, and providing a safe environment that allows them to grow, blossom, and realize their potential. It is a call to protect "life" in its broadest sense, not just physical survival.

Murder in the story of Moses and Al-Khidr: Killing an idea or killing a soul?

This metaphorical concept of murder extends to other stories in the Qur'an, perhaps most notably the story of Moses (peace be upon him) and the righteous servant (believed to be Al-Khidr). When Al-Khidr killed the boy, Moses strongly denounced the act because it contradicted the apparent meaning of Sharia and the values of justice. "Have you killed a pure soul for no reason? You have certainly done a terrible thing." (Al-Kahf: 74)

The literal interpretation speaks of a physical killing justified by divine foresight regarding this boy's future. But can this act be read from the perspective of "intellectual killing" or "changing course"?

- **"Ghulama" (unknown character/esoteric):**A boy may symbolize an emerging idea, a certain direction, or a potential life path that is not yet clear.

- **"He killed him" (intellectual killing / changing ideas):**The “killing” here may symbolize the intervention of the righteous servant, based on his innate knowledge (“right guidance”), to change this course or correct this idea before it takes root and leads to greater harm (as Al-Khidr later explained that the boy would have burdened his parents with his tyranny and disbelief).

Moses' request to follow Khidr "on the condition that you teach me from what you have been taught of sound judgment" (18:66), Khidr's condition "Do not ask me about anything until I mention it to you" (18:70), and his statement "You will never be able to have patience with me" (18:67) all indicate that Moses was seeking knowledge that transcended the apparent and required patience to understand its inner wisdom. The "killing" of the boy was one of the tests that revealed the difficulty of understanding

actions that appear wrong but carry hidden wisdom based on future or inner knowledge. It is the "killing" of a potential evil path, not simply the taking of an innocent life.

Abstract: The comprehensiveness of the Qur'anic concept

Acknowledging the literal presence of murder in the Qur'an does not preclude exploring its metaphorical and moral dimensions. Interpreting "murder" as encompassing the destruction of potential, dreams, and ideas, as well as the killing of morale, enriches our understanding of the Qur'anic message and makes it more relevant to our lives and contemporary challenges in education and human relationships. It calls us to assume our responsibility not only for preserving physical life, but also for nurturing the spiritual, psychological, and intellectual lives of those around us, especially the younger generations. The Qur'an is a book of comprehensive guidance, concerned with the human being as a whole: body, soul, and mind.

2.6 The camel was hamstrung - was the camel killed or was the understanding killed?

Introduction: Beyond the Apparent Action

Our journey in this series continues to deconstruct the pivotal concepts of the Holy Quran, moving beyond literal and straightforward readings toward a deeper understanding consistent with the spirit of the text and its higher purposes. Having reviewed the multiple dimensions of murder, coercion, and tyranny, we now turn to a famous Quranic story often associated with a direct and violent act: the story of "hamstringing Salih's she-camel."

"Fa'qaruha" (they hamstrung her) is a powerful and pivotal word in the Quranic narrative of the story of the people of Thamud and their defiance of their prophet Salih (peace be upon him). This word has been associated in the collective consciousness and traditional interpretations with an unmistakable bloody image: the slaughter of the miraculous she-camel sent by God as a sign to them. But is this the only possible meaning of the word "'aqr"? And is the literal understanding of physical killing consistent with the context and consequences of the story as depicted in the Quran? This article invites us to pause and reconsider, using the tools of linguistic and contextual analysis, to propose an alternative understanding: Was "'aqr" the killing of the body, or the killing of the mind and the inability to comprehend the message?

1. Common meaning and questions it raises:

The prevailing understanding is simple and straightforward: the people of Thamud, in defiance of their prophet Salih, killed the she-camel (animal), which was a sign from God to them. But this understanding raises questions when placed in the context of the verses:

- After "biting" her, Saleh said to them:**Enjoy yourselves in your homes for three days. That is a promise that will not be denied.**(Hud: 65). If the act was the actual killing of the one who performed the miraculous verse, then what is the meaning of giving them three

more days to enjoy themselves before the punishment comes? Doesn't this extension seem strange in the context of such a direct and blatant challenge?

- The torment that befell them was described as:**Then the earthquake seized them, and they lay prostrate within their homes.**(Al-A'raf: 78, Hud: 67 - The Shout). The words "trembling" and "crouching" (as well as the Shout) carry strong connotations of a state of extreme panic, terror, and mental and physical paralysis, rather than simply describing physical destruction such as an earthquake or lightning strike (although they may accompany it). Is this type of psychological torment directly related to killing an animal?

2. Linguistic analysis of the root "A Q R": beyond slaughter

Returning to the dictionaries of the Arabic language, we find that the root**"A Q R"**It carries a spectrum of meanings that go beyond mere killing or slaughtering:

- **Barren**Wound (a close meaning, but not necessarily killing).
- **The woman (or the land) became barren:**She became barren, meaning she did not give birth or produce offspring. It refers to a state of drought, sterility, and inability to produce.
- **The matter became barren (or barren):**It had no desired result or consequence, or was not understood or benefited from.
- **Barrenness:**The origin and basis of something.
- **The property:**Fixed property (land and house).

These multiple meanings open the door to a non-material understanding of the verb "to barren."

3. Suggested interpretation: "barrenness of understanding" not "barrenness of the flesh"

Based on the Qur'anic context and linguistic analysis, an alternative and metaphorical interpretation of "hamstringing the camel" can be proposed:

- **The camel as a sign carries a meaning:**The camel was not just an animal, but a "visible sign" (Al-Isra: 59), that is, a clear sign carrying a message and meaning that requires understanding and deduction.
- **"The camel's hamstring" as an inability to understand:**"They killed her" may not mean that they physically killed her, but that they**They were unable to derive the meaning and benefit from this verse, and they considered its message to be "barren."**For them, they rejected the "birth" of a new understanding or firm faith from this verse, and thus became like a barren woman or land that does not produce.
- **Their actions are without consequence:**"Barrenness" can also be understood to mean that their action (denial, rejection, and arrogance) did not have a good consequence or beneficial outcome for them.**(Their affair is barren)**They missed the opportunity that the verse brought.

- **"Enjoyment" as a psychological warning:**Giving them three days after their "barrenness" (rejection and failure to understand) becomes more logical. It is a warning that leaves them in a state of anticipation, anxiety, and psychological trembling before the final torment arrives, which has left them "kneeling" in shock and despair.

- **Connection with "covered hearts":**This understanding intersects with other Quranic concepts that describe the state of obstinate disbelievers as having hearts that do not understand ("They have hearts with which they do not understand" - Al-A'raf: 179) or as if their hearts are covered with veils or coverings that prevent understanding ("And they say, 'Our hearts are covered'" - Al-Baqarah: 88). Their barrenness of the verse is a result of this intellectual and spiritual sterility.

Conclusion: From physical killing to moral death

Understanding the "hamstringing of the camel" as a failure to understand and deduce meaning, or as an act that had no beneficial consequences due to denial, rather than direct physical killing, provides a reading more consistent with the general Qur'anic context and opens the door to a deeper understanding of the intent of the Qur'anic stories.

This interpretation, which is consistent with the series' methodology of transcending a literal understanding of violence, emphasizes that "killing" in the Quranic perspective may extend beyond the physical taking of a life to include "killing meaning," "killing understanding," "killing possibility," and "killing guidance." It is a reminder that God is not only concerned with preserving bodies, but also with preserving minds and hearts from sterility and spiritual aridity, and that rejecting and denying the verses is a form of "barrenness" that leads to spiritual destruction before material destruction. It is a call to approach God's verses not merely as historical events, but as living messages that require understanding, contemplation, and the constant birth of meaning in our lives.

3 FLOGGING AND AMPUTATION IN THE QURANIC SCALES - DISCIPLINE AND REFORM OR CORPORAL PUNISHMENT?

Introduction: Reading the limits in light of objectives and language

Our series continues its deep dive into the Quranic text, using the approach of "Qur'anic Linguistics," to deconstruct concepts that are often taken literally or exploited to justify violence in the name of religion. Having addressed the concepts of murder, coercion, tyranny, invasions, slaughter, slaughtering, and hamstringing, we now turn to one of the most sensitive and controversial areas:**Verses on punishments related to adultery, slander, and theft**...and what it includes of orders for "flogging" and "cutting."

"The adulterer and the adulteress, flog each of them with a hundred lashes…" [An-Nur: 2]
And those who accuse chaste women but do not produce four witnesses - lash them with

eighty lashes... [An-Nur: 4]
“As for the male thief, male or female, cut off their hands…” [Al-Ma’idah: 38]

The literal meaning of these verses clearly indicates severe corporal punishments, sparking widespread debate in our current era about their applicability and their compatibility with human values and the higher objectives of Sharia, namely mercy and reform. Is a literal understanding the only possible one? Based on our expanded understanding of "adultery" as an imbalance (as may be inferred from other Qur'anic contexts), our possible interpretation of "skin" as a symbol of the intellectual and psychological envelope (as suggested in verse 39), and "hands" as symbols of means and power, can we arrive at a renewed, purposive understanding of these punishments that goes beyond corporal punishment and embraces discipline and reform?

First: The purpose of punishment - deterrence, reform and maintaining the balance

Before delving into the interpretation of the key words (“flog,” “cut off”), it is necessary to recall the higher purposes that any divine or legal punishment seeks to achieve, which are not revenge or vindictiveness, but:

1. **Deterrence:**Preventing the offender from repeating his action (specific deterrence), and preventing others from doing the same (general deterrence).

2. **Reform:**Disciplining the offender, correcting his behavior, and rehabilitating him to be a good member of society as much as possible.

3. **Keeping the balance:**Protecting the social order and its basic values (symbols, money, security, trust) from the disruption and disorder caused by crime.

The central question is: Can these objectives (deterrence, reform, and maintaining balance) be achieved through means that preserve the spirit of the Qur’anic text but go beyond the literal application of corporal punishment in our contemporary contexts?

Second: Rereading “So flog... with a lash” - What is beyond physical beating?

Based on the symbolic possibility we previously proposed of the word “skin” as a “mental or psychological envelope,” which is supported by the verse about the believers being affected by the Qur’an (“…the skins of those who fear their Lord shiver from it, then their skins and their hearts soften…” - Az-Zumar: 23), where the outward softness of the skin is coupled with the inward softness of the heart, and based on the other linguistic meanings of the root (jalada: forced him to do something, made him patient and patient), and based on the symbolism of numbers (100 for perfection and completion? 80 for valuation and value?), a purposive interpretation of the command to use “skin” can be suggested:

It is not necessarily a direct physical beating, but it is**A comprehensive therapeutic, disciplinary, and deterrent measure aimed at "softening" the offender's hardened intellectual and psychological skin, breaking his state of negligence and persistence in error, and reintegrating him into society after reform.**This procedure may include multiple aspects that achieve the objectives:

1. **Moral compulsion to hate an act:**Confronting the wrongdoer (the adulterer/slanderer) with the seriousness of his action and crime and its dire consequences for himself and for society, and placing him under psychological and social pressure that will push him to hate this behavior and regret it (this may be consistent with the meaning of “I force him to do something” from the root).

2. **Evaluation and focused awareness:**Subjecting the offender to an intensive disciplinary program that includes awareness sessions and religious, moral, and psychological guidance (which may be symbolized by the number “one hundred” or “eighty” as degrees of obligation and completeness in awareness) with the aim of correcting his misconceptions, strengthening his internal conscience, and developing his ability to be patient and struggle to control himself.

3. **Disciplined isolation and shaming as a deterrent measure:**Deterrence, both specific and general, can be achieved through temporary social isolation measures, or controlled and monitored public shaming before a "group of believers" to witness the process of discipline, repentance, and reform (as a symbolic application of the verse, "And let a group of believers witness their punishment"). This measure creates a social deterrent and deters others from repeating or committing the act, without the need for direct physical harm.

This comprehensive understanding of "flogging" makes it a comprehensive reformative and deterrent process, encompassing psychological, intellectual, and social aspects. It achieves the objectives of Islamic law in a manner that may be more effective, humane, and appropriate to changing social and cultural contexts, while preserving the essence of the Quranic command for decisive and deterrent discipline.

Third: Rereading “Cut off their hands” - What is beyond physical amputation?

Likewise, the command to cut off the hand of a thief can be reread in light of the multiple meanings of the words and the higher intentions:

- **"Cutting" in language:**It does not only mean amputation, but it carries the meanings of prevention, separation, detention, and termination.

- **"Hand" linguistically and metaphorically:**It is not limited to the physical member, but rather symbolizes the means, ability, strength, brutality, grace, and authority.

Accordingly, “cut off their hands” can be interpreted not as amputation of a bodily organ, but as a measure aimed at…**"Cutting off", preventing, separating and seizing the means and capabilities that enable the thief to carry out his crime, and ending this behavior decisively.**This may include:

1. **Deny access and paralyze the means:**Restricting the thief's movement, preventing him from accessing the places or tools he uses to steal, placing him under surveillance, or imprisoning him temporarily to paralyze his practical ability to plan and execute.

2. **Cutting off motivations from the roots:**Work to address the underlying causes that drove him to steal (such as poverty, unemployment, addiction, psychological need, and

ignorance), and provide him with the necessary support and rehabilitation to “cut off” the motives for crime at their root.

3. **Isolation and "cutting off" the means of corruption:**As in the case of flogging, “cutting off hands” may symbolically involve isolating the thief from society for a period, “severing” his ties with criminals or centers of corruption, to prevent him from returning to stealing and to protect society.

This interpretation achieves the objectives of punishment (protecting property and society, preventing the thief from returning, and attempting to reform him) without resorting to the punishment of corporal amputation, which may have lasting negative effects on the individual and society and hinder the process of reintegration and repentance.

Conclusion: Towards a renewed understanding of the objectives of the boundaries

This expanded linguistic and purposive understanding of the punishments of “flogging” and “amputation,” presented as a deliberative effort within this series, does not aim to deny or invalidate the Qur’anic text, but rather seeks to…**Activating it and achieving its higher goals**(Deterrence, reform, maintaining balance, mercy, justice) in a way that goes beyond literal understanding and interacts with the demands of reality and its changing values.

He believes that "flogging" may mean a comprehensive psychological, intellectual, and social disciplinary and reformative process, while "amputating a hand" may mean preventing the means and ability to commit a crime and addressing its motives. This understanding places the responsibility on society and those in authority to find innovative and disciplined implementation mechanisms that effectively and humanely achieve these goals, while fully preserving the dignity of the Qur'anic text and the essence of its legislation in maintaining order, deterring aggressors, and reforming wrongdoers. It is an ongoing call for contemplation and renewal in our understanding of the Book of God, ensuring that its message remains alive and effective in all times and places.

3.1 The Myth of the Conquests: Did the Abbasids Invent a Warrior Prophet? A Critical Qur’anic Reading

introduction:

The "conquests of the Prophet Muhammad" constitute a cornerstone of the traditional Islamic narrative, depicting the Prophet as a military and political leader who built his state through a series of battles and conquests. However, a dispassionate critical reading, relying on the Qur'anic text as the sole authentic source and applying the tools of historical and logical analysis, raises fundamental questions about the truth and legitimacy of these narratives. This article aims to deconstruct this narrative and

demonstrate how it may be more of a later ideological construct than a historical fact documented in the Qur'an.

The Suspicious Silence of the Qur’an:

The first thing that strikes the eye is the relative silence of the Holy Qur'an regarding the details of these alleged conquests, which occupy a vast space in the biographies. The Qur'an, a clear book, does not explicitly name many of the decisive battles (such as Badr and Uhud) and only briefly or symbolically describes their events, often interpreted as general moral lessons ("God gave you victory at Badr when you were weak," referring to the Day of Hunayn). How could the Qur'an possibly ignore events of such alleged historical and military significance if they were truly the foundation of religion and state, as it is portrayed? This silence casts doubt on the scale and significance, and perhaps even the very occurrence, of these events as they were later recounted.

Contradicts the principles of the Qur’an:

More important than the silence is the fundamental contradiction between the spirit and substance of these conquests (as they are narrated) and the explicit Qur’anic principles. Conquests are portrayed as military operations, often aimed at subjugating others or seizing wealth (“booty”). This blatantly contradicts the principle of “There is no compulsion in religion” and the verse, “To you be your religion, and to me mine.” How could a prophet commanded to renounce coercion lead wars to force people to convert to Islam or submit to his authority? The Qur’an affirms that guidance comes from God and that faith is a conviction of the heart, not imposed by the sword.

Questioning historical sources:

The narrative of the conquests relies almost entirely on biographies and hadiths. Critical analysis calls into question the reliability of these sources for the following reasons:

- **Time delay:**These sources were written hundreds of years (100, 200, 250 years or more) after the death of the Prophet, which leaves the door wide open to distortion, additions and deletions.

- **Internal contradictions:**The novels are filled with blatant logical, temporal, and geographical inconsistencies (imaginary army numbers, jungles in the desert, illogical alliances, logistically implausible battle details).

- **Lack of material and archaeological evidence:**There is no archaeological evidence or contemporary inscription to prove the existence of the Quraysh tribe as described, or to confirm that these major battles took place at the sites mentioned. Indeed, the significance of Mecca and Medina themselves during this era is subject to historical doubt.

- **Linguistic distortion:**The authors of these narratives are accused of distorting the meanings of Qur’anic terms to suit their own purposes (such as interpreting “Quraysh” as a tribe in reference to the shark, singling out “People of the Book,” or interpreting “God’s victory” in a military sense).

Abbasid political motive:

Criticism proposes a powerful political explanation for the fabrication of this narrative: the political necessity of the Abbasid Caliphate. The Abbasids, who came to power through military force, needed to legitimize their rule and present a model of the Prophet consistent with their ideology. According to this argument, a warrior prophet and conquest leader was "invented" to justify their expansionist and military policies and to reinforce the image of religious authority linked to military power.

Conclusion: Towards the Prophet of the Qur'an

Rejecting the traditional narrative of conquests does not mean denying the existence of challenges and conflicts during the Prophet's time. Rather, it means rejecting the distorted and violent image of him that was later painted for political purposes. The Qur'an presents us with a Prophet who preaches with wisdom and good advice, argues in the best possible way, and establishes the values of justice, mercy, and freedom of belief. Returning to the Qur'an alone, with contemplation and reflection, is the way to restore the true image of the Prophet of Islam as a messenger of guidance and peace, not as a leader of conquests and superstitions. It is a call to liberate the Muslim mind from a legacy that may have no connection to the Qur'an, and to adhere to Islam as a religion of knowledge, reason, and mercy.

3.2 Stoning in the Quranic Scales - From Throwing Stones to Slandering Ideas

Introduction: Beyond the Punishment of Stoning

The punishment of "stoning to death" for married adulterers is one of the most controversial rulings in contemporary Islamic thought, not only for its apparent horrific nature, but also for the absence of explicit mention of it as a punishment in the Holy Quran. While traditional schools of jurisprudence rely on prophetic hadiths and historical accounts for their legislation, the Quran itself uses the word "stoning" and its derivatives in multiple contexts that carry connotations beyond mere stoning.

In this series, which seeks to deconstruct Quranic concepts using the "Qur'anic Linguistics" approach and transcend literal understanding, we examine the word "stoning." Does it always refer to the well-known physical punishment? Or does it have a deeper meaning related to moral slander, social exclusion, and the rejection of new ideas—what we might call "stoning by the unseen"? How does this understanding help us read the verses in which the word "they stone you" appears (as in the story of the People of the Cave) and understand the Quran's position on punishments in general?

1. "Stoning" in the language and the Qur'an: beyond stones

The root (r j m) in the Arabic language carries multiple meanings revolving around throwing, slandering, and false suspicion:

- **Stone throwing:**The direct sensory meaning (...If you do not desist, I will surely stone you...) - Maryam: 46).

- **False accusation:**(...and they slander with the unseen from a distant place) - Saba': 53), and in another context, stoning may mean slander with suspicion and insults (...they say, "Five, the sixth of them is their dog," stoning with the unseen...) - Al-Kahf: 22).

- **Expulsion and deportation:**Stoning may mean expulsion from a group or place ("They said, 'O Shu'ayb! We will surely stone you…'" - Hud: 91, meaning we will expel you).

- **Make something a sign or monument for stoning:**(...and do not place me with the wrongdoing people) - Al-A'raf: 151, which can be understood symbolically as not making oneself a target for "stoning" the wrongdoers with their accusations.

- **The accursed Satan:**The banished one who is banished from the mercy of God.

These multiple meanings show that "stoning" in Quranic usage is not necessarily limited to corporal punishment.

2. Stoning as moral violence and social rejection:

Based on these connotations, "stoning" can be understood in many contexts as a form of moral violence and social rejection:

- **False accusations:**It is a "stoning" of a person's reputation and honor.

- **Questioning intentions ("divination"):**It is "stoning" a person's honesty and motives without evidence.

- **Expulsion and social exclusion:**It is a "stoning" that aims to isolate and marginalize an individual because of his ideas or positions.

- **Rejecting new ideas:**Accusing those with innovative ideas of being misguided, blasphemous, or dissidents is a form of intellectual "stoning" aimed at silencing them and preventing their influence.

3. Rereading "they stone you" in the story of the People of the Cave:

{Indeed, if they gain the upper hand over you, they will stone you or return you to their religion...} [Al-Kahf: 20]

In the context of young men who fled for their faith and isolated themselves from their people, does "they will stone you" here necessarily mean stoning to death? Or does it reflect the fear of social rejection and psychological violence they might face if their actions were exposed?

- **Symbolic interpretation:**"They stone you" here could mean:

  - **slander**They will accuse you of blasphemy and of abandoning the religion of your fathers.

  - **ostracism and expulsion:**They will expel you from their society and reject you.

  - **Intellectual rejection:**They will attack your ideas and try to silence you.

- **Contextual evidence:**This is immediately followed by "or they return you to their religion," indicating that the primary threat is coercion to return to their previous beliefs. This may be achieved through psychological violence and social pressure (stoning) or through direct coercion. "Stoning" here is a means of coercing people to abandon their new ideology.

This understanding of "stoning" as moral violence and intellectual rejection indirectly intersects with the themes of coercion and rejection of the other that we addressed earlier in the series. It is a form of "moral murder" practiced by an intellectually stagnant society against any attempt at renewal or departure from the norm.

4. The Qur'an's position on stoning as a corporal punishment:

It is noteworthy that the Holy Qur'an, when specifying punishments for crimes such as adultery and slander, explicitly states:**"skin"**And it was not mentioned**"stoning"**As a legal limit, this absence raises questions about the source of the legislation for the physical punishment of stoning and the extent to which it conforms to the explicit Quranic text.

- **flogging vs. stoning:**While flogging (in our previous interpretation) is intended to discipline, reform, and "soften the intellectual/psychological skin," physical stoning is a harsh death penalty that leaves no room for repentance or reform.

- **Relying on other sources:**The legislation of stoning is based primarily on hadiths and narrations, sources that are subject to criticism and scrutiny in terms of authenticity, meaning, and consistency with the Qur'an itself.

Conclusion: From stoning bodies to stoning ideas

Examining the word "stoning" in the Holy Quran from the perspective of "Qur'anic linguistics" reveals dimensions that go beyond physical punishment. The Quran uses the word to describe moral violence, slander, social exclusion, and the rejection of new ideas. This "stoning by the unseen" or "intellectual stoning" can be more harmful and impactful than stone-throwing.

The absence of stoning as a punishment in the Quran, in contrast to the explicit text on flogging, calls for a reconsideration of inherited rulings and their review in light of the Quran's clear text and the Sharia's objectives of mercy, justice, and reform. Understanding "stoning" in its broader sense as rejection and moral violence helps us diagnose the ills of our intellectual societies and calls us to reject the "stoning" of others based on our preconceived notions and opinions. It calls for dialogue, understanding, and acceptance of differences, rather than resorting to exclusion, slander, and expulsion.

3.3 Stoning in the Qur'an: Dismantling the Myth and Stifling Intellectual Terrorism

Introduction: Stoning between the Qur'anic Text and the Politicized Heritage

The word "stoning" is rarely mentioned in a religious context without the image of the brutal corporal punishment falsely attributed to Islam coming to mind, a tool of

intellectual and physical terror in some societies throughout history. This punishment, which has no reference to any specific punishment in the Holy Quran, represents a stark example of how human heritage and its politicized interpretations have dominated the divine text and distorted its sublime message of mercy and justice.

In this article, as part of our critical series, we will deconstruct the myth of "stoning" in Islam, demonstrating how the Holy Quran destroys the very foundations upon which this tradition was built, and how the word "stoning" itself carries deeper connotations in the Quranic language that go beyond stoning to express social rejection and moral slander. We will reveal how this ancient punishment has been politicized and used as a repressive tool, and how returning to the clear Quranic text is the way to "ston" this distorted understanding and eradicate the intellectual terrorism associated with it.

1. The absence of explicit stoning: the Quran's resounding silence

The first and shocking fact that must be emphasized is:**The complete absence of any mention of stoning as a punishment for adultery (or any other crime) in the Holy Qur'an.**The book that detailed the provisions of inheritance, divorce, breastfeeding, and other matters in detail, and which specified the punishment of flogging for unmarried adulterers (in Surat An-Nur) and the punishment of flogging for slandering married women, was completely silent about mentioning the punishment of stoning.

- **Verses on adultery and slander:**Surah An-Nur specifies the punishment for adultery as:**one hundred lashes**For the adulterer and the adulteress (The adulterer and the adulteress, flog each of them with a hundred lashes...) - An-Nur: 2), and the punishment for slander with**eighty lashes**(An-Nur: 4). The verses do not differentiate between virgins and previously married women, nor do they even hint at any other punishment such as stoning. This generality in the Qur'anic text is the principle that must be relied upon.

- **Verse of the punishment for female slaves:**As we discussed previously, verse 4:25, which specifies the punishment of a married slave woman as half that of a free woman ("...they shall have half the punishment of free women..."), blocks the path to stoning, because stoning (death) cannot be halved. If a married slave woman is flogged, how can it be possible for the punishment of a free married woman to be death by stoning?

This Quranic silence on stoning, in contrast to the explicit text on flogging, is the strongest evidence that stoning is not a legitimate Quranic punishment.

2. Deconstructing the evidence of heritage: the politicized myth

How, then, did the punishment of stoning become entrenched in Islamic thought and practice? The answer lies in its reliance on tradition (hadiths and narratives) and its interpretation in ways that may conflict with the Quran, often serving specific political or social purposes:

- **The abrogated verse of stoning (the great myth):**The only "Quranic" evidence on which it is based are the narratives (often single and with confused chains of transmission and text) regarding the existence of the verse "The old man and the old

woman..." whose wording was abrogated, but whose ruling remained. As we explained previously, this concept (abrogation of the recitation but not the ruling) poses a major theological and methodological problem, challenges the perfection and preservation of the Quran, and cannot be relied upon to prove such a serious ruling. It is closer to myth than to textual truth.

- **Hadiths and narrations:**There are indeed hadiths that attribute the practice of stoning to the Prophet (peace and blessings be upon him) and to some of the caliphs. However, these hadiths:
  - **Presumptive proof:**Most of them are individual reports that do not provide the certainty required to prove a limit that takes the life of a person.
  - **Contradicts the Qur'an:**It apparently contradicts the explicit and absolute verses of flogging in Surat An-Nur.
  - **Other hadiths contradict it:**There are other hadiths that deny stoning or restrict it to almost impossible conditions.
  - **Possibility of historical context:**Some of the reported cases of stoning (if true) may be applications of previous laws (such as Jewish law) at the beginning of Islam before the final Quranic legislation was revealed, or special cases related to banditry or high treason, not just adultery.
- **Alleged consensus:**The claim that there is consensus on stoning ignores the existence of opposing or conservative voices since the early ages (such as the Kharijites and some Mu'tazilites), and ignores the fact that consensus itself cannot abrogate an explicit Qur'anic text.
- **Politicization and terrorism:**Historically, stoning (and other hudud punishments interpreted literally) has been used as a political and social tool to suppress dissent, intimidate the public, and consolidate the power of clerics or rulers. Associating it with Islam has given it a false veneer of legitimacy to serve human purposes.

3. "Stoning" in the Qur'an: Moral slander and intellectual rejection

As we discussed in a previous article, the word "stoning" in the Qur'an carries broader meanings than just throwing stones, including:

- **Slander by accusation and suspicion:**(Guessing).
- **Expulsion and social exclusion.**
- **Intellectual and moral rejection.**

This latter meaning is what applies to "they stone you" in the story of the People of the Cave. A society that rejects renewal and free thought practices moral "stoning" against its members, accusing them of unbelief and misguidance and attempting to expel and silence them. This intellectual terrorism can be more brutal and far more effective than physical stoning.

Conclusion: Burying the Myth and Liberating the Mind

The physical punishment of stoning for adultery is a myth ingrained in human heritage, with no basis in the Quranic text. The Quran, with its explicit verses on flogging and its complete absence of stoning as a punishment, undermines the flimsy foundations upon which this punishment is based. The word "stoning" in the Quran often connotes moral violence and intellectual rejection, which we should reject and combat, not practice.

Returning to the Quran alone, and liberating the mind from the grip of politicized heritage, is the way to "bury" the myth of stoning, exonerate Islam of this violent image, and restore its message of mercy, justice, and facilitation. It is a call to "ston" blind imitation and intellectual terrorism with argument, proof, and deep contemplation of the Book of God.

4 The Qur'an and the Children of Israel Series: From Ethnic Understanding to Conceptual Understanding of Divine Laws

4.1 The Personal Isra and Mi'raj: Reading Surah Al-Isra as a Roadmap for Us, the "Children of Israel"

Introduction: Is Surah Al-Israa talking about you?

In the previous two articles, we presented a shocking but Quranic-based idea: that the concept of "the Children of Israel" transcends the historical dimension to include all those who receive guidance and differ from it, and that when the Quran "narrates to them," it is narrating to us today. Now, let us apply this concept to one of the most pivotal surahs in the Quran, Surah Al-Isra.

What if the story of corruption and arrogance in this surah is not merely a historical prophecy about a people gone by, but rather an accurate diagnosis of our condition, a personal and collective roadmap for emerging from corruption to benevolence, from defeat to empowerment? This text invites us to see ourselves in every word, from "Moses" to "corruption" to "the servants of great power," all the way to the ultimate key to salvation:**Benevolence**.

First: "Moses" and "the children of Israel" are within you.

The Surah begins with a direct connection between the Night Journey of the Prophet Muhammad, peace and blessings be upon him, and the giving of the Book to Moses as guidance for the Children of Israel: "And We gave Moses the Scripture and made it a guidance for the Children of Israel" (Al-Isra': 2).

- **Who is Moses?**Rather than limiting him to a historical person, we can understand "Moses" as a concept or status. "Moses" is everyone who**"copper"**Truly, scientifically and knowledgeably. When each one of us comes into contact with a Quranic truth, or reaches a scientific insight, or realizes a moral principle, he is at that moment in**"Moses' position"**He carries a torch of light of knowledge.
- **Who is this guidance for?**This guide is for:**"children of israel"**...that is, for all of us, as human beings called to embark on the journey of spiritual ascension, to move from the darkness of ignorance to the light of knowledge. Every "Moses" within us (every insight we gain) is a guide for the "Children of Israel" within us (for our entire being striving for ascension).

Second: Corruption and Great Rise - A Diagnosis of Our Current Condition

Then comes the divine decree as a law and a current tradition: "And We decreed to the Children of Israel in the Scripture, 'You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness.'" (Al-Isra': 4)

- **Corruption "on earth":**The word "land" here may not be limited to a geographical spot, but rather refers to**"Whatever pleases us"**Or the ideas, traditions, and legacies we trust. Corruption is the corruption of these intellectual and social systems through blind imitation, stagnation, ignorance, and injustice. The word "twice" does not necessarily mean twice numerically, but may refer to abundance and repetition, meaning you will be corrupted again and again.
- **"Our servants are of great strength":**When this intellectual, spiritual, and moral corruption occurs, God's inevitable law comes into play. A "roaming force" is sent to us, one who "prowls through the lands," that is, penetrates our psychological, intellectual, and cognitive circles. Isn't this what we are experiencing today? An intellectual, media, and technological hegemony that penetrates our minds and homes, exposing our weakness and humiliation to the people. This domination is not purely a punishment, but rather a natural consequence of a divine law: internal corruption calls for external hegemony.

Third: The key to return and empowerment - "If you do good, you do good for yourselves."

In the midst of this bleak picture, the Qur'an places before us the key to escape and the final solution, which is not in a mere prayer or wish, but in a strict cosmic law:
"If you do good, you do good for yourselves; and if you do evil, you do it against yourselves…" (Al-Isra': 7).

- **Kindness is the solution:**Empowerment and the return of the "ball" to us to be "more mobilized" only happens on one condition:**Benevolence**Just as Joseph was empowered because he was one of the doers of good, this nation cannot regain its leadership except through goodness.

- **What is Ihsan?**It is not just a charitable act, but rather mastery, quality, and excellence in everything. Excellence in knowledge, work, morals, self-purification, and community building. It is the tireless pursuit of the best and finest.
- **Benevolence is a law for all:**This divine law is devoid of favoritism. Whoever excels in a given area (even if they are "infidels" in the doctrinal sense) will reap the fruits of their good deeds in that area (scientific superiority, economic power). And whoever does evil (even if they are "Muslims" in name) will reap the fruits of their evil deeds. The law knows no favoritism.

Fourth: How can we be among the "believers" and "doers of good"?

The text invites us to redefine our understanding of "faith" and "Islam":

- **Faith is "assurance of the soul":**You cannot be a believer unless you secure yourself with knowledge, wisdom, and righteous deeds. The true believer is the one who secures himself from ignorance, corruption, and deviation.
- **Islam is "submission to knowledge":**To be a true Muslim, you must "submit" to knowledge, science, and truth. Islam is not an inherited identity, but rather a conscious decision to migrate from the darkness of ignorance to the light of knowledge, and from falsehood to truth.

Conclusion: From Reading the Prophecy to Shaping the Future

Reading Surah Al-Isra from this perspective frees us from waiting for the fulfillment of vague prophecies and places full responsibility in our own hands. The corruption we are experiencing is of our own making, and the solution lies not in heaven but in applying heaven's law on earth:**Benevolence**.
We need to stop cursing the "servants of great power" who are merely a symptom of our disease, and start treating the disease itself: ignorance, imitation, and inner corruption.

Divine mercy (Perhaps your Lord will have mercy upon you) is contingent upon our return to the path of righteousness. And "if you return" to corruption, "we will return" to subjecting those who humiliate you. This is a simple, clear, and strict divine law. Will we choose the path of righteousness and be the builders of the good "promise of the Hereafter," or will we remain in the cycle of corruption, waiting for someone to roam our lands?

The Qur'an guides to the most upright path, and the choice is ours.

4.2 The Children of Israel in the Mirror of the Qur'an: From Narrow Ethnic Understanding to Comprehensive Human Understanding

Introduction: Not just a history, but a warning to nature and a mirror to the self

When we hear the mention of the "Children of Israel" in the verses of the Holy Quran, the first impression that comes to mind is merely a review of the history of a bygone people and events that have long since disappeared. It's a nearly constant mental image: an ancient people, led by a great prophet, who received a divine book, then deviated and were punished. But anyone who contemplates the Book of God quickly realizes that the matter goes far beyond the confines of a purely historical narrative. Confining their stories to this narrow historical framework is tantamount to constructing an intellectual prison that obscures the Quran's deepest and most dangerous messages.

The stories of the Children of Israel, with their minute details and wondrous twists, were not presented to us merely for entertainment or abstract historical knowledge. Rather, they are, in essence,**Live model and in-depth case study**To deviate from sound human nature. It is a mirror that reflects how the human soul, individually and collectively, can deviate from the straight path of monotheism, falling into the clutches of polytheism in all its forms and manifestations, even after having enjoyed the greatest blessings and most obvious signs. It serves as a powerful divine warning, not only to the nation of Muhammad (peace and blessings be upon him), but to all of humanity, against falling into the same pitfalls into which that group plunged.

The Problem of Prevailing Understanding: When History Lessons Become Intellectual Prisons

Unfortunately, many people have adopted a misconception that limits the "Children of Israel" to a specific ethnic or historical group, as if their time had passed, or as if the warnings related to them did not directly concern us. This narrow-minded understanding, despite its simplicity, represents a disastrous intellectual disaster, as it empties the Quranic verses of their vital warning and guidance. It creates a safe psychological distance between us and their mistakes. We read about them as if we were reading about beings from another planet, and we say to ourselves, "Praise be to God who spared us from what He afflicted them with," without realizing that we may be afflicted with the same diseases but with different symptoms.

When the Qur'an addresses us with their stories, it is not addressing a history museum, but rather living human beings in every time and place. The behaviors the Qur'an condemns in some of the Children of Israel—such as fruitless debate, distorting words, concealing the truth, ingratitude, following whims, religious extremism, and abhorrent fanaticism—are not limited to any one people. They are diseases of the heart and behavior that can spread throughout any nation if it neglects the path of its Lord.

The Qur’anic Approach: Concepts and Behaviors, Not Static Races

To understand these lessons in depth, one must adopt the approach presented by the Qur’an itself in addressing these stories. As many thoughtful researchers have shown, the Qur’an is not a history book in the traditional sense, but rather a conceptual **book par excellence**He does not deal with the “Children of Israel,” “Jews,” or “Christians” as rigid

races or closed ethnic entities, but rather deals with**Behaviors, actions, and doctrinal and methodological positions**It can be issued by any group of people at any time and place.

The importance of this approach lies in the fact that it frees us from narrow historical projections, and makes us focus on the original linguistic meaning of the Qur'anic terms and on…**Behavioral Pattern which** the term describes. When we understand, for example, that the word**"They calmed down"**In its linguistic origin, it may carry a positive meaning of return and repentance, then we see how this meaning can deviate to describe a negative behavior characterized by isolation or fanaticism. We realize that the Qur'an does not condemn a specific race, but rather condemns…**deviant behavior**It can occur in any society. This understanding opens the door to a global understanding of the Quran's message, making the lessons of the Children of Israel alive and renewed, capable of addressing our contemporary challenges.

When the Qur'an presents the "true Muslim" as a counter-model, it is not presenting a nationality or a race, but rather curriculum **and behavior**To avoid these deviations.

Series goal: Who are we in this story?

Based on this vision, this series of articles seeks to delve into the sea of stories of the Children of Israel as depicted in the Holy Qur'an, not with the aim of recounting what is known, but rather with the aim of:

1. **Extracting divine laws and recurring behavioral patterns**That can illuminate our path as individuals and societies in our quest for righteousness in the command of God.
2. **Dismantling narrow racial understanding**Which may obscure from us the deep meanings and lofty purposes behind this repeated mention, and replace it with a conceptual and behavioral understanding.
3. **Providing a contemporary reading that links these lessons to our reality**And it helps us diagnose our intellectual and behavioral illnesses in light of these Quranic models. Let us ask ourselves honestly: "In which part of this story do we find ourselves today?"

We aim for this series to serve as an invitation to reflection and contemplation, to reconsider how we engage with these foundational texts. Rather than being mere spectators of a historical drama, the Qur'an invites us to be conscious participants, to see ourselves in the mirror it holds up, so that we are not like those who read about the illnesses of others without paying attention to the ailments that may be afflicting their own bodies.

In the coming articles, we will begin applying this approach, uncovering the shocking linguistic evidence from the Quran's core that confirms that this discourse is directed directly at us. We will then delve into analyzing the various concepts and behaviors presented by the Quran through the story of the Children of Israel, seeking deeper understanding and greater awareness.

4.3 Linguistic Shock: Why Might We Be the “Children of Israel” Addressed by the Qur’an?

Introduction: A key in one letter that turns the tables

In our introductory article, we pointed out that the Qur'an's treatment of the "Children of Israel" goes beyond a historical narrative to offer a timeless human lesson. However, the question may still remain: What is the conclusive evidence from the very heart of the Qur'anic text that this discourse is not merely a story about a people who have passed away, but rather a direct call to us today? The answer may shock many, and it lies not in a complex interpretation, but in a subtle and simple linguistic observation: a single preposition that we have long ignored, but which holds within it the key to an entirely new understanding.

This article is not just an addition to the series; it is an electric shock that revives our contemplation and forces us to ask the most daring question: Are we among the "Children of Israel" whose stories the Quran tells us, without us knowing?

First: “He tells you” versus “He tells the children of Israel” – a discovery that changes everything

Let us calmly reflect on the Quran's approach to stories. When God addresses His Prophet Muhammad, peace and blessings be upon him, or anyone who reads the Quran after him, He uses a clear formula:

-)we **We narrate to you**The best of stories (Yusuf: 3)
- And each one**We narrate to you**Of the news of the messengers (Hud: 120)
- These are the towns**We narrate to you**Of its news (Al-A’raf: 101)

The message here is clear: God is telling the truth.**upon you**(O Muhammad, and O reciter of the Qur’an) News and information about others. You are the recipient, and they are the historical material of the story.

Now, let us come to the pivotal verse that turns this understanding upside down: Indeed, this Qur’an**He tells the Children of Israel**Most of that over which they differ. (An-Naml: 76)

Stop here and think! The verse did not say: “This Qur’an narrates…”**on**Children of Israel", or "cuts**news**The Children of Israel.” If she had said that, they would have been just a historical subject, and there would have been a safe distance between us and them. But she said:**He tells the Children of Israel**.

This means that the “Children of Israel” in this verse are**The addressees receiving the story**Just as you (O reader of the Qur’an) were the recipient in the verses of “We relate to you.” This shift in the preposition from the expected “about” to the surprising “on” removes the time barrier and places us at the heart of the event. It is a brilliant Qur’anic

indication that everyone who reads the Qur'an today and receives these stories is in fact in the position of the "Children of Israel" to whom the Book is being narrated to resolve their disputes.

Second: Who are the "Children of Israel" then? Reconsidering the concept

If the Qur'an is telling us this story, it is natural to ask: Does this mean we are "Jews" in the racial sense? Of course not. This is precisely what the verse invites us to transcend. It invites us to move from a rigid racial understanding to a behavioral and descriptive one. The "Children of Israel" in this context become:

1. **Archetype:**They are every nation that receives guidance and the Book, then differs and becomes divided over it. They are the human model that is given a blessing and then denies it, that is given a covenant and then breaks it.
2. **Quranic attribute:**It is a characteristic that applies to everyone who has their characteristics, whether positive (such as adhering to the covenant in their beginnings) or negative (such as argumentation, distorting words, and concealing the truth).
3. **The direct addressee of the Qur'an:**Everyone who opens the Quran today to read it is the person addressed by this message. The Quran recounts the conflicts of previous nations, telling them: "This was the condition of those who came before you, so beware of falling into the same mistakes."

Here another linguistic gesture emerges that supports this broad understanding, which is looking at the Arabic root of the word**"Israel"**While the Hebrew interpretation ("servant of God") is more popular, the Arabic root**"to go - to go"**(Walking by night or secretly) opens the door to interpretation that "Israel" may mean "the one who was taken on the Night Journey" or "the group spiritually transformed" from the darkness of polytheism to the light of monotheism. Thus, the "Children of Israel" become "the children of that spiritual journey," a description that could apply to any nation called to guidance.

Third: When the divine lesson becomes a general law

Let us consider this example again with new eyes: "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul…" (Al-Ma'idah: 32).

The traditional understanding says: This is a law written for the people of Moses.
The new understanding, supported by our linguistic observation, says: This law was written for everyone in the position of the "Children of Israel" (i.e., everyone who receives the Book and guidance). When we read this verse today, we become concerned with this "Book" being written for us, and this law becomes applicable to us. Our refusal to be addressed and our insistence that these words are directed to others is in itself a repetition of the Israelite behavior that refused to be the intended addressee.

Conclusion: From the prison of history to the space of contemplation

A simple linguistic observation like "narrates to" breaks the shackles that have imprisoned our understanding of the stories of the Children of Israel in the history museum. It restores the Qur'an's vitality and places us, today's readers, at the heart of the story, responsible and addressed.

This is not a call to deny the historical existence of the Children of Israel, but rather a call to expand our understanding and see ourselves in the clear mirror of the Qur'an. It is a call to stop reading the Qur'an as a book about "others" and begin reading it as a personal message to us, warning us of the same ills that afflicted those before us and offering us the same cure.

So next time you read about the Israelites, don't just ask, "What did they do?" but ask honestly and courageously:**"Where do I stand in this behavior? Is the Quran telling me this now?"**With this question, the true journey of contemplation begins.

Certainly, this text is very rich and contains profound ideas that support and significantly expand the series. A new article could be written that focuses on these ideas and integrates them into the overall framework of the series. This article would serve as a practical and reflective application of Surat Al-Isra from the perspective that the "Children of Israel" are us.

4.4 "The True Muslim": The Qur'anic Antidote to the Shadows of the Children of Israel

Introduction: The Anti-Model and the Beacon of Salvation

Throughout the previous articles in this series, we delved deep into the Quranic narrative to explore multiple examples of deviation from nature and the divine path. We saw the "shadows" of the Children of Israel embodied in various forms: from sterile debate to cunning deception, to religious extremism and blind fanaticism for traditional beliefs.

But the Qur'an, a book of guidance and light, does not merely diagnose the disease; it offers a cure. It does not merely describe the shadow; it points us to the source of light. Faced with this diverse landscape of human deviations, the Qur'an presents us with the antidote, the ideal example, and the path to righteousness and salvation: it**"The true Muslim"**This article is not merely a description of an ideal model, but rather a practical roadmap for emerging from every “Israeli shadow” into the “light of Hanafiyya,” through direct and decisive comparisons.

First: “Abraham was neither a Jew nor a Christian” – establishing the pure authority

Before we delve into comparisons, the Qur'an establishes our first reference: the Prophet Abraham, peace be upon him. He is the spiritual father to whom all deviant religions have tried to attribute their own legitimacy. But the Qur'an settles the matter:

Abraham was neither a Jew nor a Christian, but he was**A Muslim**And he was not of the polytheists. (Al Imran: 67)

This verse is a founding declaration:

- **Hanafi:**It is the inclination away from all misguidance (polytheism, extremism, distortion) to adherence to pure monotheism.
- **Islam:**It is complete surrender and sincere obedience to God alone.
  "True Muslim" is not an ethnic identity or a sectarian affiliation, but rather it is**Methodology and behavior**It is the religion of natural disposition brought by all the prophets. Now, let us see how this approach manifests itself practically in the face of the shadows of the past.

Second: The "True Muslim" in the Face of the Shadows of the Children of Israel

Behavior of the Children of Israel (shadow)	The Method of the True Muslim (Al-Noor)	Explanation and application
Controversy over the divine command (Al-Baqarah) They said, "Call upon your Lord for us..."	**immediate delivery and obedience**They said, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." (Al-Baqarah: 285)	**Shadow:**A mentality that seeks complexity and skepticism, and delays compliance under the pretext of "questioning," which is in reality a veiled rebellion.**Light:**A mindset that trusts the wisdom of the commander, responds first, then asks for clarification and understanding, not to challenge them. Its approach is: "We trust in you, Lord, so what do you want from us?" This is the difference between the mindset of a lazy employee and that of a loyal soldier.
Textual fraud (Sabbath-followers) Commitment to form and violation of spirit.	**Piety and abiding by the limits of God**These are the limits set by Allah, so do not approach them. (Al-Baqarah: 187)	**Shadow:**The mentality of a "lawyer" who looks for loopholes in divine law. He empties the text of its purpose and thinks he has deceived God.**Light:**The mentality of a "lover" who avoids not only what is forbidden, but also what is questionable and anything that comes close to it. He doesn't ask, "Is this permissible?" but rather, "Does this please God?" This is the piety that protects against slipping.
Exaggeration in people (Ezra and Jesus) The	**Moderation and knowing the value of people**Say, "I am	**Shadow:**A mentality that elevates humans above their realm, ascribing divine attributes to them, and transforming love into worship.

Jews said, “Ezra is the son of God...”	only a human being like you, to whom it has been revealed…” (Al-Kahf: 110)	This is a dangerous gateway to polytheism.**Light:**A method that recognizes the worth of individuals. Prophets are human beings who receive revelation, and scholars are their heirs, but none of them is infallible or sacred in themselves. Love and respect do not mean sanctification and worship.
Community fanaticism ("We are children of God") Monopoly of heaven and truth.	**Comprehensive faith brotherhood**The believers are but brothers. (Al-Hujurat: 10)	**Shadow:**A mentality that builds walls of race, sect, or party, claims to possess the absolute truth, and despises everyone outside the wall.**Light:**An approach that sees the bond of faith in God and piety as the supreme bond that transcends all differences. Loyalty is to God, His Messenger, and the community of believers, not to any sect or race. “Indeed, the most noble of you in the sight of God is the most righteous of you.”
Prioritizing heritage over revelation They said, "Rather, we will follow what we found our fathers doing."	**The rule of revelation in everything**But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves... (An-Nisa’: 65)	**Shadow:**A mentality that sanctifies the past and turns the sayings of fathers, grandfathers, and rabbis into an intellectual “idol” to be worshipped, and rejects any innovation or new understanding on the pretext that “it was not brought by the ancients.”**Light:**A methodology that examines every heritage and every statement against the Qur'an and Sunnah. Whatever is in accordance with revelation is accepted, and whatever contradicts it is rejected, regardless of who said it. It represents complete freedom from the "polytheism of imitation."
Ingratitude and forgetfulness of favor Manna and quails versus onions and garlic.	**Constant gratitude and appreciation**If you are grateful, I will surely increase you. (Ibrahim: 7)	**Shadow:**A mentality with a short memory, forgetting great blessings as soon as you face the first hardship, always complaining, and focusing on what is lost.**Light:**An approach that recognizes God's blessings in everything and translates this awareness into verbal praise, heartfelt acknowledgment, and

		action. Gratitude is not just a word, but a state of the heart and practical behavior.

Conclusion: Be a true Muslim, not just a name in an identity

"The true Muslim" is not just a label or a slogan. Rather, as we have seen, it is a reality of faith and behavior, and a comprehensive way of life. It represents the pure, innate response to the call to monotheism brought by all the prophets.

The Children of Israel in the Qur'an are not merely a bygone historical group; rather, they symbolize the shadows that can overshadow any person and any nation. By recounting their stories and offering us, in contrast, the model of the "pure Muslim," the Qur'an invites us to choose the light and abandon the shadows.

Let us all, as individuals and groups, strive to embody this approach in our lives, so that we may be true Muslims who dedicate their religion to God, follow the truth wherever it may be, and avoid polytheism in all its forms. It is a call to return to the purity of nature, the clarity of monotheism, and the tolerance of Islam, which is the religion of our forefather Abraham, and through which alone happiness in this world and salvation in the hereafter are achieved.

4.5 From Clay to Trust: “Humans,” “Insan,” and “Israel” in the Qur’anic Formation of Vicegerent Humanity

Introduction: The human being's journey from material existence to awareness of the message

In the opening article of this series, we emphasized that the Qur'an's treatment of the Children of Israel goes beyond a historical narrative to offer timeless human lessons, and that understanding these lessons requires a conceptual approach focused on behaviors and actions. Before delving into the details of the deviations of the Children of Israel as depicted in the verses, it is crucial to pause at the founding moments of humanity as presented in the Qur'an, understand the nature of this honored and entrusted being, and how the concept of "Israel" and its children are linked to this formative process. It is a journey that begins with the clay "humans," proceeds through the elevation of "humans" by the divine breath, and finally culminates in the emergence of the "Children of Israel" as the first collective human entity entrusted with carrying the message and applying the Book on a social level.

First: “Humans” – the physical and biological starting point

The Holy Qur'an refers in several places to the creation of the first human being from earthly matter, and in this context, it often uses the term "human." God Almighty says: "When your Lord said to the angels, 'Indeed, I am going to create a human being from clay'" (Sad: 71). Here, "human being" is the entity formed from earthly elements, the

primary nature, the physical body. In this "humanity," it shares basic biological characteristics with the rest of its kind, as in the words of the messengers to their people: "We are only human beings like you" (Ibrahim: 11), meaning we share innate needs and outward characteristics. At this stage, "human beings" can be conceived of as beings possessing latent capacities and abilities, but they have not yet fully activated them toward the higher human horizon. It is the "potential" existence, the raw material prepared for divine refinement and shaping.

Second: “The human being” – the breath of life, the spark of consciousness, and the bearer of the trust.

The defining moment that transformed this "human" from a mere material entity to a higher plane was the "breathing of the Spirit." God Almighty says: "Then when I have proportioned him and breathed into him of My [created] spirit, then fall down to him in prostration." (Al-Hijr: 29, 72). This "breathing" is not a material addition, but rather a divine secret, a spark of God's light, granting this being a metaphysical dimension that distinguishes him from all other earthly creatures. It is the spark of awareness and perception, which qualified him to become a "human" capable of:

- **Learning and knowledge:**“And He taught Adam the names - all of them” (Al-Baqarah: 31). This ability to comprehend, abstract, and understand relationships is the essence of the human mind.

- **Free will and choice:**The ability to obey or disobey, and to bear the consequences of this choice, is the basis of responsibility and accountability.

- **Carrying the trust:**“Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.” (Al-Ahzab: 72) This trust, which is interpreted as monotheism, religious obligations, and the ability to choose, is what distinguishes “man” and defines his mission.

Thus, by the divine breath, “humans” were elevated to become a conscious, willing, responsible “human being,” prepared to be a vicegerent on earth: “Indeed, I will place upon the earth a vicegerent” (Al-Baqarah: 30).

Third: “Israel” and its children – the first collective embodiment of humanity prepared to carry the message.

After this individual founding of the first human, Adam, peace be upon him, and after generations witnessed the calls of prophets and the denial of peoples—as in the stories of Noah, Aad, Thamud, and others, where collective rejection was the dominant feature—a new phase in the journey of humanity comes. Here, Dr. Yousef Abu Awwad offers us a striking understanding of the concept of “Israel” in the Qur’anic context. “Israel,” in this approach, may not be limited to the Prophet Jacob, peace be upon him, but may refer to a pivotal figure or a historical period that represents**The "Father of Humanity" who began to accept the message of Heaven on an organized social level after the Flood and the re-establishment with Abraham, peace be upon him.**The

“Children of Israel,” from this perspective, are not just a tribe or a race, but represent**The emerging humanity is ready for collective succession and to bear the consequences of applying the Book and the divine method as a nation.**

This understanding is supported by the direct Quranic connection between the story of Adam (or the two sons of Adam as a model of the first human conflict) and the “Children of Israel.” Immediately after the story of the two sons of Adam, God Almighty says: “Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption done in the land - it is as if he had killed mankind entirely...” (Al-Ma’idah: 32). As Dr. Abu Awwad explains, this transition from the story of Adam to the “Children of Israel” indicates that the “Children of Israel” were**The first human society to have legislation written in an organized manner and entrusted with implementing the book after the previous stage of rejection by the peoples.**They represent the stage at which human society was ready, even if only initially, to accept the idea of the Book and the divine method as a collective rule of life. God Almighty says: “And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], ‘Do not take besides Me a guardian. The descendants of those We carried with Noah…’” (Al-Isra: 2-3). This reference to “descendants of those We carried with Noah” links the “Children of Israel” to the surviving humanity that resumed life after the Flood, which continued through Abraham until this new stage of collective responsibility.

Conclusion: From Individual Recognition to Collective Responsibility

Understanding this progression—from physical “humans” to conscious, individually responsible “humans,” and then to the “Children of Israel” as the first collective human entity entrusted with implementing the message on a broad scale—presents us with a fundamental truth: that the divine honor of humanity is inseparable from its responsibility. The “Children of Israel,” in this broad Qur’anic sense, were not merely one people among others. Rather, they represented the dawn of a new phase in humanity’s engagement with revelation, a phase of readiness to bear the “trust” not only as individuals, but as a community and a nation. This understanding is the necessary entry point to grasping the profound lessons of their stories, to comprehending why they occupied such a large space in the Qur’anic narrative, and how their experience, with its positives and negatives, became a mirror reflecting the challenges of all humanity on its journey toward God.

It is worth noting that this community of the 'Children of Israel', over the course of its history, branched into two main categories, as understood from the Quranic context: the People of the Book, who accepted the concept of the 'Book' as a comprehensive legislative system and thus possessed the 'qualification' to receive and apply it; and the illiterate, who were not those who could neither read nor write, but rather the remnant of the Children of Israel who had not received the Book in its entirety and remained rooted in the original 'nation' or Abrahamic nature. This division demonstrates that humanity's path through revelation was not homogeneous, and that God addressed each group in a manner appropriate to its circumstances.

4.6 "The True Muslim" is the path to salvation and the guiding compass

Introduction: The Need for Role Models in Times of Turmoil

Over the course of previous articles in this series, we have delved deep into the Qur'anic narrative to explore multiple models of deviation from sound nature and the upright divine path. We have seen how the "Children of Israel" (in their broad Qur'anic conception as the first human society entrusted with carrying the message collectively) could fall into the traps of "polytheism of imitation" and "polytheism of desire," how the "Jewish" in their positive origins could deviate toward isolation, how the "Christians" could veer toward extremism, how the "polytheist" combines contradictions, the "Magosi" might represent aggression, while the "Sabians" remain seekers of truth. Faced with this diverse landscape of potential human deviations, the Holy Qur'an offers us the counter-model, the ideal example, and the path to righteousness and salvation: it is**"The true Muslim"**This concluding article seeks to shed light on the features of this Qur'anic model and how it represents a guiding compass amidst the waves of whims and deviations.

"Religion" unit:"The true Muslim" or "Islam" as the religion of all the prophets. "Religion" with God is one (Islam), while "religions" are human manifestations that may be right or wrong, and may deviate from this one "religion."

While the 'religion' of God is Islam, which means submission to truth and monotheism, the historical 'religions' that arose around the messages of the prophets have witnessed, through human action, deviations that have made them move away from this authentic 'religion'.

First: The meaning of "Hanifism" and "Islam" – returning to the natural origin

- **Hanafi:**The word "Hanif" in Arabic means one who turns away from misguidance to righteousness. A Hanif is one who turns away from polytheism and the worship of anything other than Allah to pure monotheism. The Qur'an links Hanifism to the religion of Abraham, peace be upon him: "Then We revealed to you, [O Muhammad], [saying], 'Follow the religion of Abraham, inclining toward truth. And he was not of those who associate others with Allah.'" (An-Nahl: 123). Hanifism is the religion of natural disposition, the religion of pure monotheism brought by all the prophets.

- **Islam:**In its general linguistic meaning, it means surrender and obedience. In Islamic terminology, it means surrender to God through monotheism, obedience to Him, and disavowal of polytheism and its adherents. Islam, in this sense, is the religion of all prophets and messengers.

The "true Muslim" is the person whose nature is based on monotheism, who submits to God's command both outwardly and inwardly, who obeys His law willingly and with love, and who disavows all forms of polytheism and deviation.

Second: “Abraham was neither a Jew nor a Christian, but he was a monotheist Muslim” – transcending narrow affiliations

The Holy Qur’an presents the Prophet Abraham, peace be upon him, as the most prominent example of a true Muslim, and denies the claims that both the Jews and Christians (with their distorted understanding) have tried to attribute exclusively to them: “Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists” (Al Imran: 67). This verse establishes an important principle:

- **The universality of the message of monotheism:**True Islam is not limited to a race or group, but it is the religion of all humanity.
- **The precedence of the religion of Abraham:**The religion of monotheism brought by Abraham is the foundation from which subsequent messages branched out, and any deviation from this foundation is considered a departure from the tolerant Hanafi school of thought.
- **Innocence from polytheism as a basic condition:**"And he was not among the polytheists" confirms that the essence of the Hanafi school of thought and Islam is the complete renunciation of all forms of polytheism.

Third: Characteristics of a true Muslim: balance, moderation, and following the evidence.

Based on the vision you presented earlier, and on the entirety of what is stated in the Qur’an and Sunnah, we can extract some basic characteristics of a true Muslim:

1. **Sincerity of worship to God alone:**He singles out God Almighty for all types of worship, both apparent and hidden, and does not associate anything with Him in His Lordship, Divinity, Names, and Attributes.
2. **Following the legal evidence (the Qur’an and Sunnah):**He does not prioritize his own whims, personal opinions, or the opinions of others over the words of God and His Messenger, may God bless him and grant him peace. His approach is to submit to the correct text and to a sound understanding.
3. **Balance between transmission and reason:**He is enlightened by the light of revelation and uses his mind to understand, contemplate, and apply it, without making the mind the ruler of transmission or transmission obstructing the mind in its proper sphere.
4. **Moderation and balance:**He avoids extremism and excess in religion, as well as blameworthy laxity and indulgence. He follows the straight path without leaning to the right or the left.
5. **The correct and comprehensive understanding of religion:**He does not accept some of the Book and disbelieve in others, but rather understands religion as a complete system and applies it in all aspects of his life.

6. **Critical thinking and insight:**He does not follow popular ideas or flashy calls without careful examination or deliberation. He weighs matters according to the scales of Islamic law and reason.

7. **Innocence from polytheism and its people (in the doctrinal and behavioral sense):**He disavows all forms of polytheism and deviation, and does not support those who fight the religion of God, while maintaining justice and righteousness towards peaceful non-Muslims.

8. **Good morals and good behavior:**He translates his faith and monotheism into practical behavior characterized by honesty, integrity, justice, benevolence, and mercy.

9. **Constant pursuit of beneficial knowledge and righteous deeds:**He realizes that faith increases with obedience and decreases with disobedience, so he is keen on what brings him closer to God.

Fourth: The true Muslim confronts intellectual and behavioral polytheism.

In contrast to the examples we have reviewed of “polytheism of imitation” among some “Jews,” “polytheism of desire” and “extremism” among some “Christians,” and “polytheism of fabrication” among “polytheists,” the true Muslim stands on solid ground of monotheism and following:

- **Against the polytheism of imitation:**A true Muslim does not sanctify individuals or traditions at the expense of truth. Rather, he or she examines everything in light of the Qur'an and Sunnah, accepting what is in accordance with the truth and rejecting what contradicts it, even if it is the sayings of our fathers, grandfathers, or prominent figures.

- **Against polytheism and fanaticism:**The true Muslim submits his desires to God's will and does not exaggerate in religion, transgressing the limits prescribed by God. His knowledge and insight protect him from being swayed by whims or uncontrolled enthusiasm.

- **Against the polytheism of fabrication:**The true Muslim embraces the religion as a whole, not selecting what suits his desires and discarding what contradicts them. His approach is clear and straightforward, never mixing truth with falsehood.

Series Conclusion: A Call to Return to the Tolerant Hanafi School

Our review of the stories of the Children of Israel and the various examples of deviation in this series was not merely intended to diagnose or critique. Rather, the ultimate goal was to draw lessons and present an alternative and a path. "The true Muslim" is not merely a label or a slogan; it is a reality of faith and behavior, and a comprehensive way of life, representing the innate response to the call to monotheism brought by all the prophets.

The Children of Israel in the Qur'an, with their trials and tribulations, are not merely a bygone historical group. Rather, as we have repeatedly emphasized, they are a symbol of the potential deviations that can confront any human being and any nation. In relating

their stories, the Qur'an calls us to be vigilant and to take the "true Muslim" as a model and example.

Let us all strive, as individuals and groups, to be among those true Muslims who dedicate their religion to God, follow the truth wherever it may be, and avoid polytheism in all its forms, both overt and covert, intellectual and behavioral. This is a call to return to the purity of nature, the clarity of monotheism, and the tolerance of Islam, which is the religion of our forefather Abraham, and through which happiness in this world and salvation in the hereafter are achieved.
We ask Allah to make us among the true Muslims, and to keep us steadfast on His straight path until we meet Him.

4.7 Revelation: The Book, the Torah, and the Gospel in the Face of Human Corruption and the Dominance of the Qur'an

Introduction: The Light of Revelation and the Darkness of Passions

By tracing the journey of the "Children of Israel" and their interaction with the divine message, we arrive at the cornerstone of this relationship: the revealed scriptures. The heavenly scriptures are the embodiment of God's mercy and guidance for humanity, carrying light, exhortation, and the Criterion. However, these scriptures, which were revealed to be guidance, were not spared from human tampering and distortion, posing a constant challenge to the path of divine legislation. This article, based on a profound Quranic understanding inspired by contemporary analyses, reviews the nature of the "book" revealed to Moses, the "Torah," and the "Injil." It then addresses the issue of the distortion that affected them, and finally, the position of the Holy Quran as the guardian and guardian of the scriptures that preceded it.

The Qur'an is very precise in its discourse, and does not treat all those to whom the Book was sent equally. When it praises, it often uses the formula**Those to whom We gave the Scripture**(By attributing the action to God), to refer to those who followed Him as He should be followed. However, when speaking about deviation, the formula may be used:**Those who were given the Scripture**(in the passive voice), referring to those who were given the book but did not fulfill its duties or betrayed its trust. This subtle distinction emphasizes that the focus is not merely on possessing the book, but on adhering to it and applying it.

First: The "Book" revealed to Moses - the general principles and founding values

When the Qur'an speaks of the revelation sent down to Moses, peace be upon him, it often uses the term "the book" in a general sense. Dr. Youssef Abu Awwad believes that the "book" given to Moses represents**The major principles, founding values, and general foundations of the faith and Sharia.**It is the comprehensive divine constitution that contains the foundations upon which the religion of God is built. God Almighty says: "And We had certainly given Moses the Scripture, so be not in doubt about meeting it. And We

made it a guidance for the Children of Israel" (As-Sajdah: 23). He also says: "And We wrote for him on the tablets about everything an instruction and a detailed explanation of everything" (Al-A'raf: 145). This "Scripture" is the foundation from which later detailed laws were derived.

Second: "The Torah" – the practical procedural rules for applying "the book"

As for the "Torah," in the understanding presented by Dr. Abu Awad, it is not completely synonymous with the "book" that was revealed to Moses, but rather it is closer to**Practical procedural rulings and detailed legislation that were revealed for the prophets who converted to Islam after Moses to rule, especially those who converted to Judaism.**The Torah, in this sense, is the "executive regulations" of the "mother book." This understanding is supported by the Almighty's statement: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for the Jews. [So did] the rabbis and the scholars, by what they were entrusted with of the Book of God, and they were witnesses thereto" (Al-Ma'idah: 44). Note how the prophets judge by the Torah "by what they were entrusted with of the Book of God," indicating that "the Book of God" is the source that was entrusted, and the Torah is the instrument of judgment derived from it.
The verses mention examples of these procedural rulings in the Torah, such as the rulings on retaliation: "And We ordained for them therein: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and for wounds there is retaliation" (Al-Ma'idah: 45), and the rulings on foods, as in the context: "All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed. Say, 'Then bring the Torah.'" So recite it, if you should be truthful. (Al Imran: 93)
This understanding demonstrates that the Torah was not the exclusive domain of Moses alone, but rather was a method of work for the prophets after him in applying the principles of the "Book."

Third: "The Gospel" – confirmation, mitigation, and confirmation of "the Book"

Jesus, peace be upon him, came with the "Gospel." The Gospel was not a book establishing a completely new and independent law, but rather:

- **Confirming what was before him of the Torah (in its legislative sense derived from the Book):**And We followed up in their footsteps with Jesus, the son of Mary, confirming what was before him of the Torah. (Al-Ma'idah: 46)

- **Some of what was forbidden to them is permitted to them:**"And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you" (Al Imran: 50). This indicates that some of the prohibitions in the Law of Moses were temporary or punitive, so the Gospel came to ease them.

- **It contains guidance, light, and admonition for the righteous:**And We gave him the Gospel, in which was guidance and light and confirmation of what was before it of the Torah and guidance and instruction for the righteous. (Al-Ma'idah: 46)

As Dr. Abu Awad explains, Jesus, peace be upon him, was given the knowledge of the

“Book,” wisdom, the Torah, and the Gospel. The Gospel was not the initial revelation of a new book in the same sense as the “Book” revealed to Moses, but rather it was complementary, confirmed, and clarified.

Fourth: Distortion of the Books - Human Betrayal of the Divine Trust

Despite this enlightenment and guidance, these revealed books have not been spared the hands of tamperers and the whims of the deviant. Scriptures prior to the Holy Qur'an, particularly those in the hands of the Children of Israel, have been subject to distortion, alteration, and substitution, whether through additions, omissions, or misinterpretations that distort the meaning of words.
The Holy Qur’an clearly indicates this distortion:

- Do you then hope that they will believe you while a party of them used to hear the Word of Allah and then distort it after they had understood it while they knew? (Al-Baqarah: 75)

- {So woe to those who write the Scripture with their own hands and then say, “This is from God,” in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.} (Al-Baqarah: 79)

- “Among the Jews are those who distort words from their [proper] usages.” (An-Nisa’: 46)

This distortion was not merely a change in wording, but extended to encompass meanings and objectives, concealing the truth, and concealing glad tidings related to the Final Prophet, peace and blessings be upon him. It is a form of supreme betrayal of the trust they were entrusted with.

Fifth: The Holy Qur’an – the dominant and preserving authority of the final message

In light of this reality of distortion that had afflicted previous scriptures, the Holy Qur'an came as the final and dominant message. God Almighty said, addressing the Prophet, may God bless him and grant him peace: “And We have sent down to you, [O Muhammad], the Book in truth, confirming what was before it of the Scripture and as a criterion over it” (Al-Ma'idah: 48).

- **"Confirming what was before it of the Scripture":**That is, it acknowledges the common principles that were brought by previous messages, such as monotheism and the major principles of faith.

- **"And dominating it":**Dominance here, as interpreters understand it, means that:

  - **Witness to the previous books:**It is confirmed in its original form.

  - **Amin on it:**Preserves the principles of religion that it brought from being lost.

  - **Rule over it:**It distinguishes what remains of truth from what has been distorted and false.

- **Abrogating some of its provisions:**In line with the universality of the final message and its suitability for all times and places.

Most importantly, God Almighty has guaranteed the preservation of the Holy Quran from any distortion or alteration: “Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.” (Al-Hijr: 9) This divine preservation is the guarantee that the source of guidance will remain pure and immaculate until the Day of Resurrection.

Conclusion: The Responsibility of Trust and the Continuous Challenge

The journey of divine legislation through the "Book," the "Torah," and the "Injil," all the way to the Holy Qur'an is a journey filled with lessons and morals. It demonstrates God's generosity in bestowing His guidance, while at the same time revealing the weakness of human nature and its susceptibility to deviation if it abandons its trust and fails to adhere to the straight path. The issue of the distortion of previous scriptures is not merely a historical event; it is an ongoing warning to every nation given a scripture of the danger of tampering with texts or subjecting them to whims. The Holy Qur'an, by God's protection, remains the final and dominant reference, calling us to a permanent return to the pure origins of revelation. In the following article, we will examine other forms of deviation from this revelation, represented by "polytheists," "Magians," and "Sabians."

4.8 Beyond “People of the Book”: “Polytheist,” “Magus,” and “Sabians” in the Qur’an’s Scale and Standard of Salvation

Introduction: Expanding the scope of human behavior

After reviewing in previous articles examples of behavioral and intellectual deviations among groups of the People of the Book ("those who were Jews" and "Christians" in the Quranic behavioral sense), the Holy Quran expands its scope to include other segments of humanity, with their diverse stances on faith and the divine message. Among these are: the "polytheist," who embodies intellectual and doctrinal contradictions; the "Magosi," who may represent aggressive social behavior; and the "Sabians," who may be seekers of truth outside of traditional religious frameworks. This article seeks to understand these groups as presented in the Quran and how the comprehensive divine standard of salvation addresses them.

As with 'Jews,' the term 'Christians' in critical contexts does not necessarily refer to the faithful followers of Christ, but rather to another 'behavioral sect' characterized by religious extremism, the invention of monasticism, and the elevation of humans to the status of divinity. This understanding frees us from generalizations and focuses criticism of the Qur'an on deviant human behavior rather than the origin of the divine messages.

When “Christians” are mentioned among the categories that God distinguishes between, or that are rewarded if they believe and do good deeds, it can be emphasized that what is meant here is those who fulfill the conditions of faith and good deeds, regardless of the historical designation, and that God does not hold them accountable for deviations that they did not commit.

the goal: This distinction removes ambiguity, makes understanding more just and equitable, and is consistent with the universality of the Qur'an's message, which does not condemn the prophets or their faithful followers.

3. The concept of "religion" versus "faith":

First: "The Polytheist" – the one who combines contradictions and has dual loyalties

In your previous analysis, you described the "polytheist" as representing a state of contradiction and duality, combining extreme adherence to the old with extreme adherence to the new. They impose their ideas without evidence and fall into the "trap of fabrication," mixing truth with falsehood, believing in some parts of the Book and disbelieving in others. This is an accurate description that aligns with the Quranic image of the polytheist.

Dr. Yousef Abu Awad adds another dimension when interpreting the verse that mentions "those who associate others with God" in the context of the categories that God will separate on the Day of Resurrection: "Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or polytheists—God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness." (Al-Hajj: 17)

Dr. Abu Awad believes that "those who associated" here may refer to the people of…**Dual loyalties that conflict with the security contract and social peace.**They may demonstrate a sense of belonging to the community in which they live, yet simultaneously hold another allegiance (to a group, party, or external entity), prioritizing it over the interests and security of society when their interests conflict. This dual behavior is unacceptable to any social system that strives for stability and cohesion, where the prevailing system of security and social peace must take precedence. This understanding expands the concept of polytheism to include dangerous behavioral and social aspects.

Second: "The Magi" – a model of aggressive behavior that rejects coexistence?

As for "Majus," rather than directly applying the term to the historical Zoroastrian religion, Dr. Abu Awad offers a conceptual behavioral explanation based on linguistic analysis. The word "Majus" goes back to the triliteral root "majasa," from which "maja" means to expel something from one's mouth and reject it (disgusting speech, i.e., rejected). He believes that "Majusi" in this Quranic context may refer to**A person or group that "abhors" others, that is, rejects others and practices some kind of verbal or physical violence and aggression towards members of society.**With the spread of this hostile behavior (as the letter S indicates, which denotes spread).

In this understanding, a "Majusi" is not merely someone who adheres to a particular faith, but rather someone who exhibits hostile and hateful behavior that renders them incapable of integrating into a society based on a message of security, peace, and coexistence. Therefore, in the verse of Surat Al-Hajj, they are distinguished from other groups who may be covered by the societal security contract if they adhere to its conditions.

Third: “The Sabians” – seekers of truth outside the known frameworks?

The "Sabians" are a group that has sparked widespread debate among commentators. The word "Saba'a" means to have left one religion for another, or to have deviated from the path. In the context of the verses that mention them, along with the believers, the Jews, and the Christians, as groups that can attain reward and salvation if they fulfill certain conditions (belief in God and the Last Day and righteous deeds), Dr. Abu Awad believes that the "Sabians" may represent**People with different ideas, or seekers of truth who may not belong to the known divine messages (Judaism, Christianity, Islam), but who sincerely strive to understand the truth and practice righteous deeds.**
They may have a particular philosophical thought, a special ethical system, or even theories unrelated to the Prophets directly. However, the Qur'an opens the door to salvation for them if they fulfill the basic conditions:
Indeed, those who have believed and those who were Jews or Christians or Sabeans - those who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (Al-Baqarah: 62, and the same in Al-Ma’idah: 69 with a slight difference in “the Sabeans”).
This understanding emphasizes the universality of divine mercy and the justice of the divine standard, which does not favor name or race, but rather looks to the truth of faith and action.

Fourth: The comprehensive standard of salvation - “Whoever believes in God and the Last Day and does righteousness.”

What is striking about the verses that mention these various categories (believers, Jews, Christians, and Sabians) is that they set a single standard for salvation, reward, and freedom from fear and sorrow, which is:**Belief in God, belief in the Last Day, and good deeds.**
Dr. Abu Awad describes these verses as representing “the oldest, most eloquent, and most concise civil constitution in history,” because they establish a society based on:

1. **Belief in God (community security contract):**It is the faith that unites people on the basis of servitude to God alone, transcends ethnic or class fanaticism, and guarantees equal rights and duties for all.

2. **Belief in the Last Day (just reward):**This motivates people to do good deeds, fear injustice, and makes people responsible for their actions.

3. **Good deeds (the worldly standard for judging individuals and societies):**It is a positive, constructive behavior that benefits the individual and society.

This comprehensive standard transcends formal labels and affiliations. What matters is not the name given to an individual or group, but rather the reality of their faith and actions. As for the groups excluded from this promise (such as "the Magians" and "those who associate others with God" in the context of the verse of Hajj, which speaks of the

separation between them), this is due to their behavior, which fundamentally contradicts the principles of security, social peace, and pure monotheism.

Conclusion: God's mercy extends to those who seek the truth, and His justice extends to those who deviate.

The Qur'an's treatment of these diverse categories—polytheists, Zoroastrians, and Sabians—demonstrates the precision with which the Qur'anic perspective diagnoses human behavior in all its aspects. It does not limit deviation to the traditional circle of the "People of the Book," but rather extends to include all those who deviate from the path of pure monotheism or threaten social peace with their behavior. Conversely, it opens the door of hope and salvation to every sincere seeker of truth and every sincere doer of good deeds, regardless of their classification or label, as long as they fulfill the basic conditions of faith. This calls us to transcend preconceived notions and examine the essence and actions of man, while adhering to the clear Qur'anic criteria for judgment and evaluation. In the next article, we will conclude this series by discussing the antidote to all these deviations: the "honest Muslim."

4.9 Why the Children of Israel? Manifestations of intellectual and behavioral polytheism in the Qur'anic model

introduction:

In our quest for a deeper understanding of the concept of polytheism in its multiple dimensions, which extend beyond mere idolatry to encompass the polytheism of thoughts, hearts, and behaviors, the Holy Qur'an provides us with rich material for study and contemplation in the stories of the Children of Israel. This extensive Qur'anic treatment of their lives and ups and downs did not come about in vain. Rather, it provides the final ummah and all of humanity with a clear example, indeed a profound "case study," of how individuals and groups can slip into the abyss of intellectual and behavioral polytheism, even after God bestowed upon them His bounty and knowledge. This article seeks to dissect some of the most prominent manifestations of polytheism in the behavior of the Children of Israel, as depicted in the Qur'an, so that we can draw lessons and morals from them.

1. Distorting words from their proper places: polytheism in dealing with the divine text.

One of the most prominent forms of intellectual polytheism manifested among the Children of Israel was their dishonest treatment of the Word of God revealed to them. God Almighty says: “Among the Jews are those who distort words from their [proper] usages” (An-Nisa’: 46). He also says: “Do you then hope that they will believe you while a party of them used to hear the Word of God and then distort it after they had understood it while they knew?” (Al-Baqarah: 75).

- **Manifestations:**This distortion was not merely a linguistic error, but rather a distortion of meanings and objectives, a twisting of the texts to suit their whims and

interests. It is a form of "polytheism in legislation" or "polytheism of following," where biased human understanding replaces God's true intent.

- **Lesson learned:**The danger of selectively or distorting religious texts in any nation. The necessity of complete submission to God's word and understanding it according to His will, not according to whims and narrow interests.

2. Following whims and giving them precedence over God's command: polytheism of individual and collective will.

Many of the Children of Israel's deviations were linked to their prioritizing their own desires over God's clear commands. "So, whenever there came to you a messenger with what your souls did not desire, you were arrogant, then some you denied and others you killed." (Al-Baqarah: 87)

- **Manifestations:**Their worship of the calf was a blatant embodiment of following their whims and desires in a tangible form of worship, despite witnessing dazzling signs. Their rejection of, or even the killing of, many prophets was due to the conflict between their messages and their worldly interests. This is the "polytheism of whims," which makes man a god to himself rather than God.

- **Lesson learned:**Man's constant battle with his desires. The importance of purifying the soul and training it to submit to God's commands, even if it goes against its immediate desires.

3. Blind fanaticism for inherited traditions: the trap of imitation and intellectual stagnation

Fanatical adherence to inherited traditions, even when they contradicted the clear truth brought by the prophets, was a prominent characteristic of the behavior of some of the Children of Israel. They would cite the practices of their forefathers and reject anything new, as in their statement: "And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.' Even though their fathers understood nothing, nor were they guided?" (Al-Baqarah: 170)—although this is a general statement, the behavior of the Children of Israel often reflected it.

- **Manifestations:**Their rejection of the Prophet Muhammad, peace and blessings be upon him, despite their recognition of some of his attributes in their scriptures, was partly driven by fanaticism for their inherited heritage and fear for their own status. This "polytheism of imitation" hampers reason, prevents independent reasoning, and leads to stagnation and falling behind the path of truth.

- **Lesson learned:**The necessity of critical thinking and not sanctifying heritage simply because it's heritage. The importance of weighing everything against the scales of Sharia and reason, and advocating justice wherever it may be found.

4. Ingratitude and worship of the calf: polytheism in Lordship and divinity.

Despite the countless blessings God bestowed upon the Children of Israel (salvation from Pharaoh, manna and quails, and the gushing of springs from rocks), they often responded to these blessings with ingratitude and denial. They even went so far as to worship the

calf instead of God after God had saved them from Pharaoh and they had seen His greatest signs. ﴿And [mention] when We appointed for Moses forty nights, then you took the calf after him, while you were wrongdoers.﴾ (Al-Baqarah: 51)

- **Manifestations:**Worshiping the calf is a clear form of polytheism in divinity. Ingratitude for blessings and not attributing them to the true benefactor (God) also carries a tinge of polytheism in lordship, as God's grace is forgotten and the matter is attributed to someone else or to oneself.

- **Lesson learned:**The importance of being grateful for blessings and attributing them to God, and being wary of the temptation of prosperity, which can lead to arrogance and heedlessness. The danger of spiritual emptiness, which can lead to the search for false gods.

5. Disunity and reprehensible differences: polytheism in the unity of the nation and its methodology.

After knowledge and clear proofs came to them, the Children of Israel differed and divided, which is what the Qur'an warns against. “And do not be like those who became divided and differed after clear proofs had come to them. Those will have a great punishment.” (Al Imran: 105)

- **Manifestations:**This division was not merely a difference in branches; it reached the point of declaring each other infidels and feuding with each other, weakening them and making them vulnerable to enemies. This can be considered a form of behavioral polytheism that fragments the nation and saps its strength, when factionalism and sectarian interests are prioritized over unity of approach and goal.

- **Lesson learned:**The importance of holding fast to the rope of God together and rejecting the causes of division and reprehensible differences. The necessity of preserving unity on the basis of truth.

Conclusion: The Children of Israel as a Mirror Reflecting Humanity's Pitfalls

The stories of the Children of Israel in the Qur’an are not merely a history of a people who have passed away. Rather, as we mentioned, they are a profound “case study” of the pitfalls of the human psyche. They reveal how intellectual and behavioral polytheism can permeate the lives of individuals and groups, even those that have received special divine care. It is an ongoing invitation to all of us, as Muslims and as human beings, to deeply reflect on these stories and to beware of falling into the same mistakes. Happy is he who takes admonition from others, and the Qur’an presents these admonitions to us in the clearest and most profound terms, so that we may remember or fear. In future articles, we will continue to explore other aspects of these timeless lessons.

4.10 The Jews and the Jews in the Qur’anic Perspective: From Guidance to Isolation and the Polytheism of Imitation

Introduction: Conceptual Transformations and Behavioral Implications

On our journey to understand the experience of the "Children of Israel" as presented in the Holy Qur'an, we come across two pivotal terms that are often used interchangeably, but which, according to a deep linguistic and conceptual analysis, carry distinct connotations that reflect an evolution and transformation in behavior and attitude. These two terms are "those who are Jews" and "the Jews." Understanding the difference between them, and how the original positive meaning can deviate to describe negative behavior, opens an important window into the nature of deviation from the divine path and highlights how the "polytheism of tradition" can take root in the behavior of human groups.

When “Christians” are mentioned among the categories that God distinguishes between, or that are rewarded if they believe and do good deeds, it can be emphasized that what is meant here is those who fulfill the conditions of faith and good deeds, regardless of the historical designation, and that God does not hold them accountable for deviations that they did not commit.

the goal: This distinction removes ambiguity, makes understanding more just and equitable, and is consistent with the universality of the Qur’an’s message, which does not condemn the prophets or their faithful followers.

Herein lies the most dangerous conceptual shift the Qur'an illustrates. The term 'Jews,' in its critical contexts, does not refer to a race or even a religion, but rather describes a 'behavioral creed.' That is, it describes a set of deviant behaviors that can be exhibited by any group of the People of the Book, such as excessive materialism, sterile debate, distortion of words, and false claims of selection. In this sense, the Qur'an does not condemn the religion of Moses, peace be upon him, but rather condemns 'Jewish behavior,' which has strayed from the core of the religion.

3. The concept of “religion” versus “faith”:

First: “Those who were Jews” – the positive origin of return and guidance

In his linguistic analysis of the Quranic term, Dr. Yousef Abu Awwad points out that the verb "هَادَا" (to turn back) and its root (ه و د) carry an inherently positive meaning. In Moses' (peace be upon him) statement to his Lord: "And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned [to You]" (Al-A'raf: 156), we find that "هُدْنا" (our guidance) means "we have repented and returned to You," while "هُدَا" (the word "Hawd") also conveys the connotation of tranquility and stability with God. Thus, "those who were Jews" are those who declared their repentance and return to God, responded to Moses' (peace be upon him) call, and formed the nucleus of the society that accepted the divine message. This original meaning is consistent with verses that mention “those who are Jews” in a positive or at least neutral context, as part of the

religious pluralism that the Qur'an acknowledges while setting conditions for salvation for all, as in the verse: "Indeed, those who have believed and those who were Jews or Christians or Sabeans—whoever believed in Allah and the Last Day and did righteousness—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve" (Al-Baqarah: 62).

Second: "Jews" – a reflection of the meaning towards isolation and superiority

However, this original positive meaning did not remain the same for all who affiliated themselves with it. Dr. Abu Awad believes that adding the letter "ya" to the word "Hud" to become "Yahud" may indicate, in some Quranic contexts, a reversal of meaning and a shift to a negative state. This "ya" may indicate a relation to a certain behavior or state that has come to characterize a group of them. Instead of openness to guidance and a constant return to God, the matter has turned for some into**Introversion, intellectual isolation, and a sense of racial or religious superiority.**
This shift is evident in the contexts in which the Qur'an condemns certain behaviors of "the Jews":

- When they speak about themselves with a kind of pride in this closed affiliation, the letter "ya" may not appear, as in their saying that was transmitted in the Qur'an: "And they said, 'Be Jews or Christians [so] you will be guided.'" (Al-Baqarah: 135), they are denying the accusation of closed-mindedness.

- But when the Qur'an speaks about them in a critical context of their deviant behavior, the letter "ya" may appear as an indication of this behavioral and conceptual shift.

This isolation and arrogance paved the way for the emergence of a dangerous type of hidden polytheism, which is "the polytheism of imitation."

Third: "The polytheism of imitation" – when the inherited becomes an idol that is worshipped.

Self-absorption, excessive reliance on heritage, and a sense of false selection are all factors that have led groups of "Jews" (in the Quranic behavioral sense) to fall into the "trappy trap of imitation." This type of trap is represented by:

- **Blind adherence to traditions inherited from ancestors,**even if it contradicts the clear truth or explicit legal evidence.

- **Giving priority to the sayings of the rabbis, monks, or predecessors over the words of God and His messengers,**And taking it as a religion to be followed without scrutiny or critical thinking.

- **Rejecting any new interpretation or renewal of religious understanding,**On the pretext that it was not reported from the predecessors, or that it contradicts what "their fathers had learned."

- **The false belief that salvation is based solely on ethnic or name affiliation,** Without regard to good deeds or true faith in the heart, as in their saying narrated in the Qur'an: "And they said, 'The Fire will not touch us except for a few days.'" (Al-Baqarah: 80).

This "polytheism of imitation" paralyzes reason, closes the door to independent reasoning, and transforms religion from a renewed and interactive way of life into rigid rituals and a fossilized heritage. It turns our heritage into an "idol" to be worshipped instead of God, or at least to be prioritized over His commands and prohibitions.

Fourth: Quranic examples of deviant "Jewish" behaviors

The Holy Qur'an provides us with numerous examples of these behaviors, which resulted from this isolation and the polytheism of imitation, and which have come to be attributed to "the Jews" in contexts of blame:

1. **Distorting words from their proper places:** "Among the Jews are those who distort words from their [proper] usages." (An-Nisa': 46) This is a manipulation of divine texts to suit their whims and interests, and it is the height of disdain for revelation.

2. **They say we hear and disobey:** And they say, "We hear and disobey." And "Hear," while you do not hear, "and consider us," with a twist of their tongues and as an attack on the religion. (An-Nisa: 46) This is an outward declaration of obedience, while concealing disobedience and mockery.

3. **Concealing the truth while they know it:** "Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know [it]" (Al-Baqarah: 146). This applies to their concealment of the attributes of the Final Prophet (peace and blessings be upon him) that were mentioned in their books.

4. **Killing the prophets unjustly:** "Is it that whenever there comes to you a messenger with what your souls do not desire, you are arrogant? Then some you deny and some you kill." (Al-Baqarah: 87) This is the highest degree of rebellion against God and His messengers.

5. **Claim of exclusivity and false selection:** Such as their statement, "We are the children of God and His beloved" (Al-Ma'idah: 18), and their statement, "None will enter Paradise except one who is a Jew or a Christian" (Al-Baqarah: 111). This reflects a sense of superiority that conflicts with the principle of piety as the basis for distinction before God.

Conclusion: A lesson in the transition from guidance to misguidance

The story of "those who were Jews" and the conversion of a group of them to "Jews" (in the reprehensible behavioral sense) is a powerful lesson in how concepts can change and how human groups can deviate from the positive foundations with which they began. It is a warning against the danger of closed-mindedness, fanaticism toward heritage, and prioritizing customs and traditions over clear truth. "The polytheism of imitation" is not a disease unique to the Children of Israel; rather, it is a scourge that can afflict any nation

or group if they fail to renew their understanding of their religion, continually return to its pure sources, and provide evidence for their whims and imitations. In the next article, we will turn to another example of deviation, that related to "Christians" and religious extremism.

4.11 Christians and Ansar in the Qur'anic Scale: From Supporting the Truth to Polytheism of Passion and Extremism

Introduction: When Nusra Deviates from Its Course

In our review of examples of deviation from the divine path as presented by the Holy Qur'an through the experience of the "Children of Israel" in their broadest sense, we now turn to another category whose mention is associated with the call of Jesus, peace be upon him: the "Christians." As is the case with the term "Jews," the term "Christians" carries within it a story of transformation from a potentially positive original meaning to behaviors and concepts that have deviated from the right path. In contrast, the Qur'an presents us with a positive model of true support represented by the "Ansar" (helpers) and the "disciples." This article seeks to explore this contrast and highlight the danger of "polytheism of desire" and religious extremism as two of the most prominent manifestations of this deviation.

First: "Christians" – from potential support to exaggeration and excessive sanctification

- Some researchers, including Dr. Yousef Abu Awad, believe that the origin of the name "Christians" may be linked to the idea of "support" for God's religion and His Messenger Jesus, peace be upon him. The disciples, the epitome of Jesus' followers, declared: "We are the supporters of God" (Al Imran: 52, As-Saff: 14). However, the fate of many who later claimed this name was a deviation from this original support.
    - The extremism that some 'Christians' have fallen into has turned them into a 'religion' that is far removed from the original 'religion' brought by Christ, which is pure monotheism.
-

They fell into forms of extremism and excessive sanctification that took them beyond the bounds of pure monotheism.

The most prominent forms of this extremism were manifested in:

- **Deifying Christ or making him the son of God in the literal sense:**This clearly contradicts the doctrine of monotheism brought by all the prophets, including Jesus, peace be upon him. God Almighty says: "Indeed, they have disbelieved who say, 'God is the Messiah, the son of Mary'" (Al-Ma'idah: 17, 72).

- **The doctrine of the Trinity:**This is an idea that was not introduced by Jesus, peace be upon him, but rather is a later innovation and interpretation that introduced polytheism into the concept of the divine self.

- **Taking rabbis and monks as lords besides God:**As Allah the Almighty said: “They have taken their rabbis and their monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no deity except Him. Exalted is He above what they associate with Him.” (At-Tawbah: 31). This “polytheism in obedience and legislation” is represented by obeying them in making lawful what Allah has forbidden or prohibiting what Allah has permitted, and giving precedence to their opinions over the Word of Allah.

Second: “The polytheism of desire” – when opinions are given precedence over evidence.

This drift toward new doctrines not authorized by God, such as the doctrine of the Trinity or the deification of Christ, can be largely attributed to what we previously called "polytheism of desire." This type of polytheism involves:

- **Adopting new beliefs and opinions without sufficient scrutiny or based on conclusive religious evidence.**The basic monotheistic beliefs are clear and simple, but philosophical whims, the desire for distinction, or the influence of surrounding cultures may lead to the invention of complex beliefs that are alien to the original message.

- **Giving priority to whims and personal opinion (or group opinion) over clear legal evidence.**Instead of accepting the clear texts that confirm the humanity of Jesus, peace be upon him, and his servitude to God, the texts were twisted or neglected to conform to new perceptions.

- **Following conjecture and what the souls desire,**And turning away from the guidance brought by the messengers, as the Qur’an describes the state of some deviants in general.

"The polytheism of desires" opens the door wide to heresies and deviations, and leads to the loss of the authentic religion and its replacement with a mixture of truth and falsehood, where desires become the guide instead of revelation.

Third: “Al-Ansar” and “Al-Hawariyyun” – the positive model of balanced support

In contrast to this deviation, the Holy Qur’an presents us with positive models of true, balanced, and non-exaggerated support.

- **The Apostles:**They are the elite followers of Jesus, peace be upon him, who responded to his call: “And when Jesus perceived disbelief on their part, he said, ‘Who will be my helpers to Allah?’ The disciples said, ‘We are helpers of Allah. We believe in Allah, and bear witness that we are Muslims.’” (Al Imran: 52). The word “disciples,” as Dr. Abu Awad points out, may come from “hawwar,” which means intense distinction (like a squinty eye, extremely black and extremely white), indicating that they were

distinguished in their faith and support, understanding the truth, and following it without extremism or negligence.

- **Ansar in Islam:**In the context of the message of the Prophet Muhammad (peace and blessings be upon him), God commands believers to be "supporters of God," following the example of the disciples: "O you who have believed, be supporters of God, just as Jesus, son of Mary, said to the disciples, 'Who will be my supporters to God?' The disciples said, 'We are supporters of God.'" (Al-Saff: 14). This meaning was embodied in the "supporters" of Medina, who supported the Prophet (peace and blessings be upon him) and the emigrants, setting a unique example of selflessness and sacrifice for the sake of establishing God's religion.

The common characteristic of these true “supporters” is support based on true faith, conscious understanding, and submission to God’s command, without excess leading to fanaticism or neglect leading to loss.

Fourth: Warning against extremism in religion - the eternal lesson from the example of the "Christians"

The most important lesson we can learn from the experience of the "Christians" (in the deviant behavioral sense of the Qur'an) is the stern warning against "extremism in religion." Addressing the People of the Book, including the Christians, God Almighty says: "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth" (An-Nisa': 171). He also said: “Say, ‘O People of the Scripture, do not exceed the limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and strayed from the soundness of the way.’” (Al-Ma’idah: 77)
Extremism is going beyond the pale in belief or action. It is a dangerous gateway for Satan. It often begins with good intentions or excessive enthusiasm, but ends in deviation from the straight path. The Prophet (peace and blessings be upon him) warned his nation against extremism, saying: "Beware of extremism in religion, for it was extremism in religion that destroyed those who came before you."
The example of the “Christians” shows us how excessive veneration of individuals (even if they are prophets) can lead to their deification or the attribution of divine attributes to them, and how excessive interpretation or reliance on whims can lead to the invention of beliefs that God has not authorized.

Conclusion: Between conscious support and destructive extremism

It should be noted that the Qur’anic term “Christians” does not necessarily refer to all those who claim to be followers of Christ, and that there is a difference between “followers of Christ” who are monotheists (and who can be called “Christians” in the positive sense or “Muslims” to God), and “Christians” as a category or “religion” in which behavioral and doctrinal deviations have appeared (extremism, imitation, and adherence to a particular understanding).

It is important here to distinguish, as some contemporary readings suggest, between the sincere followers of Christ who adhered to monotheism, and the term 'Christians,' which in some Qur'anic contexts may refer to groups or behaviors that have deviated from this principle, falling into extremism or blind imitation. The Qur'an, in essence, does not condemn the message of Christ or his sincere followers, but rather condemns the deviations that have occurred within them.

- **When mentioning the verses that talk about "Christians":**When citing verses that condemn "Christians" (such as "Indeed, they have disbelieved who say, 'God is the Messiah, the son of Mary'), it can be noted that this condemnation is directed at this deviant statement, not at all who originally followed Christ.

Distinguishing between true support for God's religion, based on knowledge, insight, and balance, and reprehensible extremism that leads to polytheism and innovation, is of utmost importance for every Muslim and every Muslim community. The story of the "Christians" in the Qur'an, contrasted with the model of the "Ansar" and the "Disciples," provides us with a clear criterion for this distinction. It is a call to adhere to the moderation and balance that characterize this religion, and to beware of slipping into the "polytheism of whims," which can adorn falsehood as truth, or into extremism, which can begin with good intentions and end in manifest misguidance. In the next article, we will explore how these deviations can be embodied in our approach to the divine "Book" itself.

4.12 The Seven Diseases: Anatomy of Israeli Deviations in Our Behavior Today

Introduction: A Quranic Mirror for Discovering the Viruses of the Nation

Throughout our journey through this series, we have emphasized that the stories of the "Children of Israel" in the Qur'an are not merely recounted history, but rather a profound divine "case study" of spiritual and societal ills. Through them, the Qur'an provides us with an accurate diagnosis of intellectual and behavioral viruses capable of infecting any nation that loses its compass, no matter how close it is to the revelation.

This article is not self-flagellation, but rather a courageous "medical examination." We will place our contemporary behaviors under the "Qur'anic microscope" to determine whether the viruses of "Israeli deviation" have infiltrated our societies and souls without our noticing. Here are seven of the most dangerous of these diseases, along with their contemporary symptoms.

1. Sterile cow syndrome virus

- **Quranic diagnosis:**The story of the cow of the Children of Israel. A clear and simple divine command: “God commands you to slaughter a cow,” was met with an endless series of questions that complicated the matter rather than clarifying it: “Call upon your Lord to make clear to us what it is... what its color...” The result: “So they slaughtered it, but they were hardly able to do so.” The argument almost prevented them from complying.
- **Contemporary symptoms:**
    - **Byzantine discussions:**Immersing myself in marginal discussions of jurisprudence or theology (Is the niqab obligatory or recommended? Is music permissible or forbidden?) while completely neglecting major issues such as establishing justice, fighting corruption, and the pursuit of knowledge.
    - **"Replies" culture:**Religious dialogue has turned into "response" battles on social media, where the goal is to silence the opponent, not to reach the truth.
    - **Disable work by argument:**Using argument and debate as an excuse for not working. We argue over project details until the project itself dies.

2. The virus of overwhelming materialism (golden calf syndrome)

- **Quranic diagnosis:**After they saw the sea split for them with their own eyes, the first temptation they fell into was the worship of a golden calf that mooed. This symbol of tangible, glittering matter overshadowed belief in the unseen. The story of Qarun, who said, "I have only been given this because of knowledge I have," represents the other side of materialism: attributing credit to oneself and wealth, not to God.
- **Contemporary symptoms:**
    - **Consumption sanctification:**Life has become a frantic race to own the latest phone, the newest car, the most luxurious brand. A person's value has become what he has, not what he is.
    - **Standard of material success:**Evaluating individuals and societies based solely on their wealth and income. The "successful" is the rich, and the "failure" is the poor, regardless of morality or science.
    - **Weak certainty about the unseen:**The difficulty of believing in what is intangible (the afterlife, reward) compared to complete certainty in what is material and tangible (money, position).

3. Word distortion virus (text twisting syndrome)

- **Quranic diagnosis:**They distort words from their proper usage. It was not just a change in wording, but rather a manipulation of the meaning and intent to suit their whims and interests.
- **Contemporary symptoms:**

- **Fatwas on demand:**Searching for a “sheikh” who clearly permits what is forbidden, or forbids what is permissible, to serve a political authority or commercial interest.
- **Utilitarian interpretation:**Selecting verses of mercy to justify laxity, and selecting verses of punishment to justify extremism and fanaticism. The text is used as a tool to justify a preconceived position, not as a source of guidance.
- **"Modern Islam" and "Cute Islam":**Presenting a distorted version of religion, free of costs, that conforms to everything that is "trend", even at the expense of constants.

4. Neuroticism and superiority virus (the “we’re the best” syndrome)

- **Quranic diagnosis:**Their false sense of selection has turned into racism. “And they say, ‘None will enter Paradise except one who is a Jew or a Christian.’” And their saying, “We are the children of God and His beloved.”
- **Contemporary symptoms:**
  - **Sectarian/partisan fanaticism:**The conviction that my group, sect, or party is the only “saved group,” and that anyone who disagrees with me is misguided, an innovator, or an agent.
  - **Contempt for others:**Looking down on people of other religions, or even Muslims of different sects or countries.
  - **Rejecting self-criticism:**Any criticism directed at the group is viewed as a conspiracy and an attack on "Islam," rather than an opportunity for review and reform.

5. Ingratitude Virus (Short Memory Syndrome)

- **Quranic diagnosis:**God saved them from Pharaoh, then they worshipped the calf. He sent down manna and quails upon them, and they asked for its garlic, lentils, and onions. A great blessing is quickly forgotten in the face of a small, immediate desire.
- **Contemporary symptoms:**
  - **Culture of complaint:**Constant focus on what we lack (salary, services) while completely forgetting the countless blessings we enjoy (security in our homeland, good health, the presence of our family).
  - **Comparing yourself to others:**The constant feeling of unhappiness because someone has what I don't, which breeds envy and ingratitude instead of gratitude and contentment.
  - **Treating blessings as acquired rights:**Considering God’s blessings as if they are our rights, so we do not appreciate their value and do not thank God for them.

6. Virus of concealing the truth (silent elite syndrome)

- **Quranic diagnosis:**{And indeed, a party of them conceal the truth while they know it.} They knew the characteristics of the Final Prophet but concealed them out of fear for their status.
- **Contemporary symptoms:**
    - **Sultan's scholars:**Those who embellish falsehood for the ruler and conceal the truth that might anger him.
    - **Opportunist intellectuals:**Those who remain silent about injustice and corruption for fear of losing their privileges or popularity.
    - **Common cheese:**Our silence in the work environment or society about speaking or testifying to the truth for fear of “problems” or “headache.”

7. Virus of Assassinating Reformers (Prophets Killing Syndrome)

- **Quranic diagnosis:**{Is it that whenever there comes to you a messenger with what your souls do not desire, you are arrogant? Then a party you deny and a party you kill.} Rejecting the message of reform because it conflicts with their whims and interests.
- **Contemporary symptoms:**
    - **Moral assassination:**It is the "murder" of the prophets of our time. Anyone who calls for true renewal or a radical critique of reality is immediately discredited.
    - **Paste the ready-made charges:**"Agent," "secularist," "heretic," "heretic." These are charges used to bring down the person rather than to discuss the idea.
    - **Fighting every new voice:**Pathological fear of any new idea or different approach, and fighting it with all its might to preserve the rigid heritage.

Conclusion: From Diagnosis to Treatment

This mirror may be painful, but it is necessary. Recognizing the presence of these viruses in our intellectual and social blood is the first step toward healing. The cure lies in returning to the pure Quranic approach, the approach of**"The true Muslim"**which we described in a previous article: the approach of submission to the truth, abstaining from suspicion, moderation in religion, brotherhood in faith, and giving priority to revelation over all else.

The Quran did not tell us the stories of the Children of Israel for us to condemn them, but rather for us to hold ourselves accountable for their light. Will we be content with

cursing the darkness in which they were plunged, or will we light a candle to illuminate our path out of our darkness?

4.13 Between Saturday and Friday: How do we fall into the trap of “Sabbath-watchers”?

Introduction: The Most Dangerous Virus: Tricking God

Of all the behavioral diseases we have examined in this series, and which the Qur'an has diagnosed in the experience of the "Children of Israel," there remains a malignant virus, no less dangerous than outright disbelief, and perhaps even more dangerous because it hides under the cloak of religion and formal commitment. It is a virus.**"Cheating on God's law"**.

The story of the "Sabbath People" is not just a tale of a rebellious seaside village. It is a timeless Quranic example, a warning to every nation given a scripture, about the consequences of tampering with the texts of revelation, circumventing God's commands, and seeking "legitimate solutions" to violate the "objectives of Sharia." This article will reveal how the "Sabbath People mentality" is replicated today among us, the people of "Friday," in our economy, our society, and our daily lives.

First: Anatomy of the “Sabbath Trick” – Commitment to Form, Killing the Spirit

Let's quickly recall the story: God commanded the Children of Israel in one village to abstain from fishing on the Sabbath out of reverence for His rites. He tested them by causing whales to come to them in remarkable numbers on the Sabbath, but to disappear on other days. What did the cunning group among them do?

They didn't fish directly on Saturdays, which would be a clear violation of the law. Instead, they resorted to a trick: They would set up their nets and pits on Fridays, so the whales would come on Saturdays and fall into them, and then they would come back on Sundays to catch them!

- **ostensibly:**They did not fish on the Sabbath. They adhered to the letter of the text.
- **fact:**They had completely violated the spirit and intent of the order. The intention was to completely abandon hunting for the day, but they turned it into a farce, as if to say to God (God forbid): "We will not disobey you directly, but we will trick you!"

This is the essence of the deviation:**Emptying the text of its purpose while preserving its external form**It is a form of mockery of God, who knows the treachery of the eyes and what the hearts conceal.

Second: The Tricks of the Friday People - Contemporary Manifestations of the Sabbath Mentality

Now, let us remove the veil of "These are the Israelites and we are not like them" from our eyes and take an honest look at our reality. Are we far removed from this mentality?

1. In economics and finance: “Halal interest”!

- **The trick:**A person comes to an "Islamic" bank to request a loan of 100,000 dirhams. The bank doesn't give him the money directly (because that would be blatant usury). Instead, it tells him, "We will sell you this commodity (a ton of iron, a car, etc.) on installments for 120,000 dirhams, and then we will authorize you to sell it immediately in the market for 100,000 dirhams in cash." This is called "organized tawarruq."
- **Apparent result:**It was a sale and purchase transaction, not a loan.
- **The real result:**A customer enters the bank wanting 100,000 and leaves owing 120,000, without ever touching or using a single item. It's the exact same outcome as a usurious loan, but with a formal "religious" cover. It's the very trick of the Sabbath-followers.

2. In meetings and relationships: “Halal adultery”!

- **The trick:**A young man and woman who want a temporary relationship to satisfy their sexual desires, without the responsibilities of a real marriage (housing, alimony, and publicity), resort to what is called a "pleasure marriage," "marriage with the intention of divorce," or some other form of temporary contract.
- **Apparent result:**A "legitimate" contract with words and two witnesses (sometimes).
- **The real result:**A temporary relationship whose primary purpose is sexual pleasure, which is the same essence as adultery, in complete violation of the lofty objectives of marriage in Islam, which include tranquility, affection, mercy, and family formation.

3. In politics and governance: “Halal tyranny”!

- **The trick:**A group uses democratic mechanisms (elections) to gain power, and boasts of freedom and pluralism.
- **Apparent result:**Formal democratic process.
- **The real result:**Once in power, they overturn these mechanisms, suppressing dissent, silencing voices, and establishing a new dictatorship, this time in the name of "implementing sharia" or "protecting the revolution." They use the democratic form to convey the essence of tyranny.

4. In daily life: “Halal lying”!

- **The trick:**Searching for a "fatwa" that justifies what we know deep down is unethical. An employee who takes a "tip" and calls it a "gift." A merchant who cheats on the scales and says, "This is market custom." Someone who uses inappropriate puns and euphemisms to avoid telling the truth.
- **Apparent result:**"I didn't lie, honestly."
- **The real result:**Loss of rights, breach of trust, and destruction of trust in society.

Conclusion: Piety is the lifeline

The mentality of the Sabbath-breakers is one of those who have lost their "piety" and "devoutness." Piety is the inner barrier that makes you fear God and feel ashamed before Him, so you don't seek tricks to circumvent His commands. Devoutness is abandoning what is "permissible" for fear of what is "permissible."

Deceiving God's law is evidence of a dead heart and a belittling of the status of Lordship. It is an attempt to deceive those who cannot be deceived, and a deceitful act by the best of deceivers. The end of the Sabbath-breakers was that God said to them: "Be apes, despised." Their humanity was transformed because they distorted the law of their Lord.

Let each of us ask ourselves honestly: Between our Sabbath and our Friday, do our hearts still revere God's sacred values, or are we looking for a "clever lawyer" or a "lenient sheikh" to find us a "legitimate" way out of God's clear commands? The only way to escape the fate of the Sabbath-breakers is to return to the spirit and purposes of religion, and to realize that God wants humble hearts, not deceptive superficial actions.

4.14 People of the Book in the Qur'anic Perspective: Transcending Labels to the Real Concept

(According to Dr. Youssef Abu Awad's perspective)

Introduction: When Terms Are Not Synonyms

When the term "People of the Book" comes to mind, the common understanding immediately jumps to a simple equation: the People of the Book are the Jews and Christians. However, anyone who contemplates the Quranic perspective, using a profound linguistic and conceptual approach, as presented by Dr. Yousef Abu Awwad, discovers that this term is far from being merely a historical or ethnic designation; rather, it is an accurate description of a pivotal stage in humanity's interaction with divine revelation.

To truly understand the "People of the Book," we must abandon contemporary projections and return to the conceptual map drawn by the Qur'an itself.

1. Who are the "People of the Book" really? Eligibility to receive, not just affiliation.

The term "People of the Book" does not describe all of the descendants of the Children of Israel, but rather a specific group of them. They are the segment of the Children of Israel who reached a stage of social and intellectual maturity that enabled them to possess..."**Civil"**To accept the idea of "the Book," that is, a complete, written divine legislative system, not just individual scrolls or commandments.

The book revealed to Moses, peace be upon him, was a comprehensive constitution, and the Children of Israel at that stage were the human community prepared to bear this trust and implement it as a way of life. The word "people" here does not mean ethnic affiliation as

much as it means**"worthiness and preparedness"**To receive and apply this complex curriculum.

2. Concept Map: The Children of Israel, the People of the Book, and the Illiterates

To accurately understand the position of the “People of the Book,” they must be placed within the Qur’anic hierarchy of humanity:

- **Children of Israel:**They are the broader framework, representing humanity that accepted the idea of the message and messengers on a collective level after the flood and the founding with Abraham. They are not a race in the narrow sense, but rather humanity that entered the phase of collective vicegerency.
- **Branching out within the Children of Israel:**This broader human community later divided into two categories:
    1. **People of the Book:**They are the ones who received the complete heavenly book (starting with Moses) and accepted it as a system and method.
    2. **Illiterates:**They are not those who do not read and write, but rather they are the rest of the Children of Israel who did not inherit this detailed book, and remained on the original**"The Nation"**Abrahamic, that is, based on the innate nature and the basic teachings of monotheism. The Prophet Muhammad, peace and blessings be upon him, came from among these illiterate people, carrying the Book for all to return them to the one origin.

3. Jews and Christians: Behavioral descriptions, not rigid identities

Herein lies the most important point in Dr. Abu Awad's argument. The terms "Jews" and "Christians" in critical Quranic contexts are not names for divine religions or races, but rather descriptions of**"behavioral boredom"**; any patterns of deviation from the correct approach of the Book.

- **"Jewish" behavior:**It is a description of a group of actions such as excessive materialism, sterile debate, distorting words from their context, a sense of superiority, and adherence to traditions at the expense of truth.
- **"Christian" behavior:**It is a description of a group of other actions such as extremism in religion, elevating prophets and monks to the level of divinity, and inventing monasticism that was not prescribed for them.

Therefore, when the Qur'an addresses "O People of the Book," it is addressing those who possess the original and foundational message. However, when it condemns a behavior, it describes it as "Jewish" or "Christian" in reference to this behavioral deviation. The Qur'an does not condemn the message of Moses or Jesus, but rather condemns human behavior that deviates from those messages.

4. The Precision of the Qur’anic Discourse: Between Praise and Blame

The Qur’an does not treat the People of the Book as a single group, but rather distinguishes between them with extreme precision:

- **In the context of praise**The Qur’an often uses the formula**"Those to whom We gave the Scripture"**By attributing the action to God directly, to indicate those who followed Him in the right way.
- **In the context of blame or condemnation**, may use the formula**"Those who were given the Scripture"**(passive voice), referring to those who were given the book but neglected its trust.
- **Emphasis on justice:**The Qur’an clearly states: “They are not all the same. Among the People of the Scripture is a community standing [in prayer], reciting the verses of Allah…”

Conclusion: A call to return to the one origin

A profound understanding of the term "People of the Book" frees us from the prison of narrow ethnic and historical interpretations. It makes the Quranic discourse alive, addressing all humanity. The call, "O People of the Book, come to a word that is equitable between us and you," is not merely an interfaith dialogue. Rather, it is a call to all who have been given knowledge or the Book to return to the highest, shared human principles and to reject behavioral deviations that divide rather than unite.

In this sense, Muslims today are the new "People of the Book," and the warnings directed to the previous People of the Book are the same as those directed to them, lest they fall into the same deviations of sanctifying traditions at the expense of the text, or extremism in religion, or a sense of superiority, so that the revealed religion becomes merely "behavioral creeds."

4.15 The Existences in the Qur’an: Manifestations of God’s Signs in Creation and Formation

introduction:

Having established in the previous article the concept of "existents" in the Holy Quran as not merely static titles, but rather functional attributes and connotations that reflect the kinetic meaning of the word and reveal the hidden signs of God, we now delve into this article to contemplate how God's power and absolute control are manifested in His creation through examples of existents, focusing on their functional and wondrous connotations that transcend superficial material understanding. Although the Quran is not a book of detailed knowledge, it is replete with allusions that invite the human mind to contemplate God's kingdom, drawing inspiration from the "kinetic meaning" of each word to perceive dimensions that transcend the time of revelation.

The concept of beings as “signs” indicating divine power:

Everything in the universe, from the smallest atom to the largest galaxy, is not an isolated entity, but rather a "sign" of God, bearing within it evidence of His existence, power, oneness, and wisdom. These "signs" are not mere displays, but rather dynamic manifestations that interact, influence, and perform specific functions within an impeccable cosmic system, all accomplished by limitless divine power.

Reflections on Beings as Manifestations of Divine Power:

1. The Sun, the Moon, and the Stars: Their Regular Motion and Their Influence on Life and Consciousness:
    - The Qur'an's description of the sun as "a blazing lamp," the moon as "a light," and the stars as "lamps" does not merely indicate their luminous or material nature. Rather, it highlights their constant, regular movement: "And the sun runs to a resting place for it. That is the determination of the Exalted in Might, the Knowing. And the moon - We have measured its phases until it returns [appearing] like the old dried palm stalk."[1](Yaseen: 38-39). The kinetic meaning here is manifested in the precision of the path, the temporal function (knowing the number of years and calculations), and the cosmic influence that is inseparable from life on Earth. They are not merely celestial bodies, but rather cosmic clocks and mirrors that reflect the precision of divine organization and its management of the universe, inviting us to contemplate the Creator's greatness in controlling this system that ensures the continuity of life.
2. Winds and clouds: the movement of drainage, mercy and torment, not just atmospheric phenomena:
    - The Qur'an describes the winds with multiple descriptions that reflect their changing functions: "And We send the winds as fertilizing winds" (Al-Hijr: 22), "And among His signs is that He sends the winds as good tidings" (Ar-Rum: 46), and sometimes it is "a wind within which is a painful punishment" (Al-Ahqaf: 24).
    - Likewise, clouds are not just water vapor: "It is God who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills and makes them into fragments, and you see the rain emerging from within them."[2](Ar-Rum: 48).
    - The kinetic meaning here is in "disposition," "turning," and "transformation." Clouds do not form randomly, and winds do not blow without a purpose. Every movement has a purpose and function, from pollination and good tidings to reviving dead land with water, or even as a warning and punishment. These beings are not blind natural phenomena, but rather subservient soldiers, acting by God's power and will, and in them the majesty of creation and the precision of divine management are revealed.
3. Plants: The Cycle of Life and Resurrection, From Seed to Fruit as a Renewed Sign:

- The Qur’an describes the process of growth in plants as a renewed sign of resurrection and revival: “And a sign for them is the dead land. We have given it life and produced from it grain, from which they eat. And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein, that they may eat of its fruit and of what their hands have made. Then will they not be grateful?”[3](Ya-Sin: 33-35).
- The kinetic meaning here is not limited to the biological process of growth, but extends to the connotations of "bringing from nothingness into existence," "reviving the dead," and "continuous renewal" as a microcosm of resurrection after death. Plants, as living signs, demonstrate God's ability to create repeatedly, and invite humans to reflect on the source of their sustenance and the Creator's ability to resurrect them.

Creation: Existents are witnesses to divine power.

Understanding these beings from the perspective of "Qur'anic linguistics," which focuses on the dynamic and functional meaning of attributes rather than titles, lifts the veil on deeper meanings in the cosmic verses. Every sun, every cloud, and every plant is a living witness to God's power and absolute control over His creation. These beings are not silent inanimate objects, but rather eloquent signs that remind us of the Creator's greatness and invite us to contemplate His laws. Thus, we transcend a purely materialistic understanding to grasp the greater divine truths that He instills in the hearts of those with understanding.

4.16 The Children of Israel in the Mirror of the Qur’an – An Inexhaustible Human Lesson and a Lesson for All of Humanity

Throughout this series of articles, we have strived to explore the depth of the Qur'an's treatment of the stories of the "Children of Israel," not as isolated historical events, but rather as a mirror reflecting aspects of human nature, the challenges of faith, and the pitfalls of deviation that can confront any nation and any individual in every time and place.

First: The most important lessons learned - beyond the historical narrative

We have repeatedly emphasized that the “Children of Israel” in the Qur’an go beyond being merely a historical group. They are, in many contexts,**A living symbol of potential deviations from common sense and the straight divine path.**Through them, we learned about:

- Danger**"The polytheism of imitation"**Who sanctifies heritage at the expense of truth.
- pitfalls**"The trap of love"**Who puts personal opinion over evidence.
- Consequences **Extremism in religion**Who goes beyond the bounds of moderation.

- Consequences **"distortion of words"**And breach of trust in dealing with revelation.

- Importance**Distinguishing between the original Quranic concepts** (Kahuna, Ansar) and **deviant behaviors which** may be falsely attributed to her or as a result of a subsequent deviation.

- Comprehensiveness**Divine standard of salvation**Based on true faith and good deeds, regardless of labels.

- Finally, the importance of the counter-model is**"The true Muslim"**...following the path of pure monotheism, righteousness and moderation.

Second: Contemporary Challenges - When History Repeats in New Forms

The lessons learned from the experience of the Children of Israel are not confined to the past. "Jewish," "Christian," or "polytheistic" behaviors—in the conceptual Quranic senses we have discussed, not in terms of current ethnic or religious affiliations—can reappear in new guises in our societies today:

- **sectarian or intellectual fanaticism**Who rejects dialogue and sanctifies persons or opinions.

- **Following whims and desires**In analyzing what is forbidden and forbidding what is permissible, or in justifying injustice and corruption.

- **Exaggeration in sanctifying leaders, groups, or nations**To the point of competing with the love or obedience of God.

- **Manipulating religious texts**Or interpret it arbitrarily to suit worldly interests.

- **Dual loyalties**Which threatens the cohesion and security of societies.

- **Aggressive and exclusionary tendencies**Towards everyone who differs with us in opinion or belief.

These contemporary challenges make studying the Qur’anic model of the Children of Israel an urgent necessity, not out of self-flagellation, but rather out of awareness and insight.

Third: The call to awareness and vigilance - the Qur’an is a way of life

If these deviations are possible, what is the path to salvation? It lies first and foremost in**A sincere return to the Holy Qur’an, and a deep and conscious understanding of it,**Not just a superficial recitation or utilitarian selection. The Qur'an is not just a history book, but a way of life, offering us diagnosis and treatment, and outlining the path of righteousness.
Awareness of the sources of danger, vigilance for the devil's entrances, and a correct understanding of the objectives of religion are our basic tools for avoiding falling into the same mistakes that those before us fell into.

Fourth: Hope for reform and return - the door of repentance is open

Despite the bleak picture of the deviations we have presented, the Quran's message is, at its core, one of hope and mercy. The door of repentance is always open to anyone who wishes to return, and the path of reform is clear to anyone who wishes to follow it. God Almighty is Forgiving and Merciful, accepting the repentance of those who repent, and He loves for His servants to return to Him whenever their feet slip.
Just as the Children of Israel were presented as a model of deviance, there were also those among them who believed and reformed, and those who were role models for goodness. When the Qur'an mentions their deviations, it does so to warn us and urge us to adhere to the correct path, not to close the doors of hope before us.

Final word:

The journey of contemplating the Quranic stories of the Children of Israel is an endless one. Within every verse and every story are treasures of meanings and lessons waiting to be extracted and contemplated. We hope this series has shed some light on aspects of these timeless lessons and will serve as an incentive for further research and contemplation, and, more importantly, for further action and application in our individual and collective lives.
We ask Allah to make us among those who listen to the word and follow the best of it, and to guide us all to His straight path, the path of those upon whom He has bestowed favor: the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.

4.17 Between the Concerns of the Message and the Challenge of Pharaohs: A Modern Account of the Journey of Moses and His People Towards Liberation

Series Introduction:

In the name of God, the Most Gracious, the Most Merciful, and peace and blessings be upon the best of messengers.

The story of the Prophet Moses (peace be upon him) and Pharaoh, as narrated in the Holy Quran, stands tall as one of the most prominent divine narratives, richest in lessons and morals. It is not merely a historical event of the past, but rather a renewed human journey, carrying within it the lights of guidance and keys to understanding for every generation seeking to draw wisdom from the fountainhead of revelation.

In this series of articles, we embark on a unique contemplative journey, attempting to bring together the threads of two profound interpretations of this great story. We will delve into the depths of symbolism and allusion, inspired by readings that view the "Staff of Moses" not merely as a physical tool, but rather as the divine "scroll," the elusive message that Moses carried the "concerns" of comprehending and contemplating, and whose vitality and power were manifested in his intellectual and spiritual journey.

At the same time, we will not neglect the political, social, and moral dimensions emanating from this story. We will explore "Pharaohism" as a recurring phenomenon of

tyranny, analyze policies of systematic oppression, and reflect on the responsibility of the individual and society in confronting tyranny, enlightened by insights that reveal the depth of the conflict between truth and falsehood in human reality.

Our goal is to offer a comprehensive reading that sees the journey of Moses, peace be upon him, not only as a miracle that defies the laws of nature, but also as a miracle of patience, wisdom, leadership, and the ability to face internal and external challenges. It is an invitation for us today to contemplate the Qur'an with a lively reflection that connects the depth of the text to the realities of life, revealing to us how the divine message carries within it the light of understanding and the power of change.

We invite you to accompany us on this intellectual and spiritual journey, to explore together how a story from the past can illuminate the paths of our present and future.

4.18 Moses' Haste and the Concerns of the Message: A New Reading of "And What Made You Hasten to Leave Your People, O Moses?"

Verses (Taha 82-84): “And what made you leave your people in haste, O Moses?” He said, “They are right on my heels, and I hastened to You, my Lord, that You might be pleased.”

In the spaciousness of Surah Taha, as we contemplate the unique divine dialogue with His interlocutor Moses, peace be upon him, a profound question comes to mind about the nature of the Prophet's "haste" and its motives. A superficial interpretation, which might see the word "those" as a mere sensory reference to a people following in his footsteps, seems incapable of grasping the gravity of the moment and the depth of the situation. The approach we rely on, which invites us to dive into the seas of Quranic meanings, stripped of subsequent human additions such as vocalizations and hamza, and inspired by the authenticity of ancient manuscripts, leads us to a broader horizon of understanding.

When we strip the word "those" of its traditional context and return it to what may be its origin in the first Quranic script: "They said...," "they" transforms from a pronoun referring to people into a word carrying tremendous moral weight. These are "concerns"—those heavy burdens that weigh heavily on the shoulders of prophets and reformers. Concerns of the divine message, by their very nature, are "incomprehensible," as we will see later when we contemplate the symbolism of the "stick." Concerns of responsibility toward a people who have suffered greatly under the weight of tyranny, and concerns of a decisive confrontation with the tyrannical regime represented by Pharaoh.

Here, the lecture's insights become clear, shedding light on "Pharaohism" as a political phenomenon deeply rooted in human history—a dictatorial regime that enslaves people, drains their energies, and suppresses rights in the name of force. Moses' awareness of the reality of this regime, and of the historical mission entrusted to him to liberate his people and challenge this tyranny, forms an integral part of his greater "concerns." These concerns are not merely passing thoughts; they are the fuel that propels him, and perhaps accelerates him, toward the source of strength and wisdom.

As for the phrase "on my footsteps," in this new context, it acquires a deeper dimension than mere spatial dependency. It may be a clarification or explanation of the relationship of these immense concerns to Moses' journey (his trace). Should it be read "or on my footsteps" to mean that these multiple concerns—understanding the message, leading the people, and confronting the tyrant—motivate his steps and influence his path? Or should it be read "or not on my footsteps" to mean that, despite the weight of these concerns, they are not the sole or direct factor shaping his path and journey?

This comprehensive understanding does not diminish the importance of haste, but rather gives it a human and leadership depth. Moses' haste here is not a reprehensible act of haste, but rather an internal response to the pressure of tremendous responsibility, an awareness of the enormous challenges that lay ahead, and a realization that confronting the "Pharaohs" requires preparation and drawing strength from God.

Amidst all this, the ultimate goal that never fades from the Prophet's heart is evident: "And I hastened to You, my Lord, that You might be pleased." Seeking the pleasure of God Almighty is the compass that guides every step, and the essential driver that transcends every concern and transcends every consideration. No matter how great the challenges, and no matter how severe the difficulties, seeking God's pleasure remains the light that guides Moses on his arduous journey.

Thus, the divine dialogue transforms from a mere inquiry about the whereabouts of the people into a revelation of the depths of the prophetic soul, depicting the complex interaction between the Prophet's awareness of the concerns of his universal message—intellectual, social, and political—and his sincere yearning for the pleasure of his Creator. It is a beautiful Qur'anic portrait that depicts for us the image of a leader who bears the concerns of his nation and his message, striving with them and with them toward a loftier goal.

4.19 The Coming Hour and the Soul's Striving: The Hidden Truth in "The Hour is Coming - I almost conceal it."

Verses (Taha 15-16): “Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for. So let not he who does not believe in it and follows his desire avert you from it, lest you perish.”

Following the dialogue about Moses' wheel and the concerns of his message, these noble verses place this prophetic endeavor, and indeed all human endeavors, within a broader cosmic and moral framework. "The Hour is coming" is not merely a prophecy of

a distant future, but rather a certain truth, an effective divine law that casts its shadow over every action and every intention. The Almighty's statement, "I almost concealed it," adds a dimension of awe and depth to this truth. The intention is not necessarily to conceal the literal date alone; rather, it may symbolize the precision of divine scales, the depth of its secrets that may defy superficial comprehension, and the inevitability of its realization regardless of the heedlessness of the heedless or the denial of the deniers. It is the moment of the supreme manifestation of divine justice, when "every soul will be recompensed for what it strives for."

"Striving" here is the key word; it is the standard upon which reward is based. It is not merely outward action separate from purpose, but rather the entirety of a person's movement in this earthly life: their hidden intentions, their overt and covert actions, their tireless effort toward truth and justice, or their deviation toward falsehood and injustice. In the context of Moses's mission, peace be upon him, filled with challenges and difficulties, this "striving" becomes the scale by which his hard work and the patience of his people will be evaluated, and, conversely, the tyranny of Pharaoh and the corruption of his people. Moses' striving is not merely an individual pursuit of spiritual perfection or a profound understanding of the message. Rather, as the lecture's insights indicate, it is a collective pursuit, a movement for change aimed at achieving justice on earth and confronting the systems of "Pharaohism" that enslave people and violate their dignity. The reward for this striving is twofold: victory in this world, represented by the liberation of the people and the defeat of the tyrant, and a reward in the afterlife, attained by all who are sincere in their striving.

The stern divine warning, "Let not he who does not believe in it and follows his own desires turn you away from it, lest you perish," takes on profound political and social dimensions in this context. Those who "turn you away" from the truth of the Hour and the path of righteousness are not merely misguided individuals; they also represent organized forces, political and social systems whose very existence is based on the denial of the principles of responsibility and retribution. They are those who, as represented by Pharaoh and his regime, benefit from perpetuating injustice, suppressing awareness, and spreading corruption, all to preserve their narrow interests and pursue their authoritarian whims. "Desire" here is not merely a passing psychological inclination; it is a way of life, a system of thought and behavior that stands in opposition to the pursuit of truth and justice. This path, whether taken by an individual or a nation, inevitably leads to "destruction"—destruction in this world and manifest loss in the Hereafter.

These verses, with their emphasis on the inevitability of the "Hour" and the precise nature of the "reward for effort," establish the principle of individual and collective responsibility. They are a constant reminder to Moses, and to all who follow in his footsteps, that every step is calculated and every effort monitored. The certainty of standing before God is what gives human endeavor its true value and fortifies it against the temptations of "desire" and the obstacles of those who "obstruct" God's path. They are a call to persevere in the truth and to continue striving for positive change, regardless of the challenges and however long the road.

4.20 Pharaohism and Social Responsibility: Insights from Mr. Yasser Al-Adairqawi's Lecture on the Story of Moses

The story of the Prophet Moses (peace be upon him) and Pharaoh, as told in the Holy Quran, provides rich material for contemplation that transcends historical narrative to become a mirror reflecting recurring human conflicts and social and political issues. In this context, Mr. Yasser Yasser Al-Adairqawi's lecture offers profound insights that draw from this story vivid lessons regarding the nature of tyranny, individual and collective responsibility, and the importance of awareness in confronting injustice.

1. “Pharaohism” as a recurring political phenomenon:

One of the central concepts in Mr. Yasser Al-Adirqawi’s argument is that “Pharaoh” is not just a historical person, but rather it is…**Political phenomenon and dictatorial regime**It has been repeated throughout the ages in various forms. Pharaoh is the archetype of the tyrant who enslaves his people, exploits their resources, and imposes his authority through force and oppression. The Qur'an's focus on the details of this story, more than many rituals, emphasizes the importance of understanding this historical and political lesson and being wary of repeating models of "Pharaohism" in any time and place. This understanding makes the story of Moses not just a tale from the past, but a living case study in political sociology.

2. Interpreting “slaughtering their sons and keeping their women alive” as systematic oppression:

Mr. Yasser Al-Adairqawi goes beyond the direct, literal interpretation of Pharaoh's policies. The phrase "slaughtering their sons and keeping their women alive" is not limited to the physical killing of the males and the preservation of the females, but extends to include**Systematic repression and draining of society's energies**.

- **"Slaughtering children":**It symbolizes the killing of young people's ambitions, the draining of their energy in forced labor and slavery, the deprivation of education and opportunities, and the loss of their awareness, leading to their moral and intellectual death before their physical death.

- **"Women's shyness":**It refers to their exploitation and humiliation, turning them into tools for pleasure or service, and obscuring their effective role in building society.

This interpretation reveals the totalitarian nature of tyranny, which is not satisfied with physical oppression, but seeks to destroy the intellectual, moral, and social structure of society.

3. Individual and collective responsibility in the face of tyranny:

The lecture emphasizes that the responsibility for confronting "Pharaohism" does not fall solely on the shoulders of the Prophet or the leader, but rather is an individual and collective responsibility.

- **The responsibility of the tyrant's soldiers:**It is emphasized that the tyrant's henchmen and soldiers, even if they are carrying out orders, bear some responsibility for perpetuating injustice. They cannot use the excuse of "carrying out instructions" to evade the consequences of their actions.

- **Community Responsibility:**Society's silence or subservience contributes to the entrenchment of tyranny. The story of the Israelites, despite their suffering, also holds lessons about the importance of faith, patience, and a willingness to sacrifice for liberation.

4. “The Hour” and the pursuit of justice:

When talking about “the hour” and reward, the lecture links this concept to practical endeavors in this world.

- **The pursuit is not only individual:**The quest of Moses and his people was not merely a quest for individual salvation, but rather a collective quest to achieve justice, change an unjust reality, and establish a society governed by the values of truth and freedom.

- **Worldly and afterlife reward:**Victory over tyranny and liberation of the oppressed is a form of divine reward in this world, in addition to the reward in the afterlife.

5. The importance of awareness and distinguishing between right and wrong:

The story of Moses, with its miracles and dialogues, aims to awaken awareness among the Children of Israel and all of humanity.

- **Distinguishing right from wrong:**Moses' confrontation with Pharaoh's magicians, and the presentation of arguments and evidence, all aimed to expose the falsity of falsehood and demonstrate the power of truth.

- **Contemplating the verses of God:**Whether they are cosmic verses or recited verses, they are a call to contemplate and reflect in order to reach certainty and distinguish between guidance and misguidance.

Conclusion:

Through these insights, Mr. Yasser Yasser Al-Adirqawi offers a vivid and realistic reading of the story of Moses and Pharaoh, making it a source of inspiration and a guide to action for societies seeking to liberate themselves from injustice and tyranny. It is a call to understand "Pharaohism" as an ongoing phenomenon, to bear individual and collective responsibility in confronting it, and to adhere to the values of truth and justice and strive tirelessly to realize them on the ground, inspired by the steadfastness of Moses and his certainty in God's promise. These political, social, and moral lessons remain of utmost importance in every age and make the Holy Quran a book of guidance for life in all its aspects.

4.21 Manifestations of Human Deviance: A Reading of the Behavior of the Children of Israel in Light of the Qur'anic Sunnahs

Section introduction:

Now that we have realized that the stories of the Children of Israel in the Holy Qur'an go beyond mere historical narrative to become a mirror reflecting manifestations of "sound human nature" and how it can deviate from it, it becomes necessary to delve deeper into the forms and manifestations of these deviations. In presenting their stories, the Qur'an does not aim to condemn a particular race, but rather to reveal the universal divine laws that govern the course of all humanity, and how straying from the correct divine approach transforms authentic "religion" into mere "sects" with deviant behavioral characteristics.

The Children of Israel, as the Qur'an explains, were the first to agree to work in accordance with the "value mechanism" established by the Prophet Abraham, peace be upon him. These value foundations were intended to be a focal point for every society striving for stability, guidance, production, and the improvement of the earth. However, their journey witnessed misconduct and grave deviations, necessitating the sending of messengers and scriptures to redirect them to the right path.

In this section, we will explain and analyze the most prominent of these deviant traits that occurred among the Children of Israel, drawing on the profound conceptual insights provided by Dr. Yusef Abu Awwad. We will see how their distortion of words, their breach of covenants, and their behavior characterized by loss and futility were not merely fleeting events in the history of a bygone people. Rather, they are living examples of ever-evolving divine laws that warn us against the same pitfalls and confirm that adherence to nature, the covenant, and the noble goal is the only path to true success, in this world and the hereafter.

First: Distorting words from their proper places: a disease that destroys certainty

The distortion of the divine word by the Children of Israel was not merely a casual error or an innocent misunderstanding. Rather, it was a deeply rooted, systematic practice aimed at adapting divine truths to suit human whims and self-interests. This distortion, which the Holy Quran has repeatedly exposed, was not limited to simply changing or deleting words, but extended to include something deeper and more dangerous: the distortion of the meanings and purposes intended by God Almighty.

In this context, Dr. Yousef Abu Awad offers us a fascinating analysis that demonstrates that this distortion has manifested itself in two main forms, both of which pose a grave

threat to the essence of the divine message and to the purity of human understanding of it:

1. Directly mixing the word of God with the word of man: This is the clearest and most blatant example, when they write what is not from God and then attribute it to Him, with the aim of achieving fleeting worldly gains. This act is described in the Almighty's saying: "So woe to those who write the Scripture with their own hands and then say, 'This is from God,' to exchange it for a small price." (Al-Baqarah: 79) This behavior represents a blatant forgery of the revelation and a flagrant violation of the divine covenant taken from the prophets and their followers to preserve the texts as they were revealed, without additions, omissions, or distortions. It is a direct assault on the sanctity of the divine word, and an attempt to place the will of humans above the will of the Creator.
2. Distorting meaning from its original context: This type of distortion is considered more dangerous because it disguises itself as flattery and circumvents the text. It maintains the apparent meaning of the Qur'anic or Torah text but empties it of its true content and original intent. Dr. Yousef Abu Awwad explains this by saying that they deliberately manipulated the original connotations and intents of the texts after they had been established and their meanings clarified, changing their rulings or interpreting them in a way other than God's intention. The goal of this is often to adapt the text to suit personal whims, justify deviant behavior, or serve narrow factional interests. This manipulation of meanings undermines the foundations of a sound understanding of religion and opens the door wide to corrupt interpretations that lead people astray from the straight path and deprive the divine message of its guiding power.

This phenomenon, the distortion of words from their proper context, is not unique to the Children of Israel in a bygone era. Rather, it is a consistent divine law that is evident in every time and place. It takes root in the human psyche when whims prevail over reason, and momentary interests over eternal truth. Anyone who attempts to twist religious texts, adapt divine concepts to serve their own agenda, or interpret them in a manner that contradicts their origins and lofty purposes, is merely following the same path trodden by the Children of Israel in their distortion of words. It is a disease that destroys certainty, sows doubt in hearts, and leaves people floundering in the darkness of whims rather than the guidance of revelation. This demonstrates that the Qur’an does not merely narrate history, but rather reveals eternal cosmic laws that govern the course of faith and deviation in every nation.

Second: Violation of the Charter and Attack on the System: The Basis of Loss

The covenant, in its comprehensive Quranic concept, is a firm contract and covenant between a servant and his Lord, and between people, based on commitment, justice, and order. The covenant was a fundamental pillar in building the society of the Children of Israel and guiding their path. God took from them multiple, firm covenants, imposing on them the responsibility of upholding the Sharia, adhering to rights, and establishing

justice. However, their repeated breach of these covenants, both those directly with God Almighty and those regulating their societal lives, was a primary cause of their corruption and manifest loss.

Dr. Yousef Abu Awwad provides a brilliant illustration of the depth of this concept, and how violating the covenant is not limited to purely religious matters, but rather manifests itself in the most minute details of daily life and the organization of societies. He gives the example of the "merchants' system," whereby merchants agree on a specific system, such as making Saturday a weekly holiday for rest, or closing shops at a specific hour in the evening. This agreement is an implicit or explicit covenant that regulates work and provides rest that aids productivity. But what happens when some merchants violate this system, opening their shops on the agreed-upon holiday, or working after the specified closing hours, to pursue narrow individual interests?

Dr. Abu Awwad believes that this behavior, in essence, is a blatant "attack" on public order, on the rights of others to rest and order, and on the collective good of society. It is not just a simple violation; rather, it is a breach of the covenant upon which coexistence and organization are built. The doctor points out that this covenant, taken from the Children of Israel, which included the values of organizing work and rest for the sake of productivity, was a "message to all humankind." Many modern societies and civil systems have adopted this idea because of its virtues, stability, and prosperity. Order is the foundation of productivity and progress.

Here, the divine universal law is revealed: order and adherence to covenants and agreements are the foundation of any productive and stable civilization. Societies that "work day and night" without order, or without respect for the agreements and covenants that govern their affairs, are societies that fall into a cycle of loss, with "no production, no contribution to global civilization, no industries, no development, and no progress." This reinforces the idea that deviating from public order and neglecting to adhere to covenants is tantamount to an assault on the infrastructure of civilization and inevitably leads to weakness and backwardness, whether at the individual or collective level. The story of the Children of Israel and the covenant is not the story of a people who have passed away; rather, it is an ongoing warning to every nation that neglects its covenants and disregards order.

Third: The behavior of the “disgraceful monkeys”: fruitless movement

One of the most eloquent and profound Quranic images used to describe the deviation of the Children of Israel at certain stages of their history is the metaphor of “despised apes.” This Quranic expression (“We said to them, ‘Be despised apes’” [Al-Baqarah: 65]) has long sparked controversy over its meaning—is it a physical transformation or a description of behavior? The Quran, with its conceptual depth, often goes beyond the apparent literal meaning to point to deeper behavioral and psychological truths.

In this regard, Dr. Yousef Abu Awwad offers an in-depth explanation, explaining that this metaphor is an eloquent depiction of a specific behavior, not a physical transformation. The nature of the ape, as the doctor points out, is characterized by "constant and continuous movement," but it is often "incessant in motion, but its movement is often useless." Thus, the behavior of the Children of Israel, in part reflecting their deviation from God's path, was one of constant movement, continuous activity, and worldly endeavors, but without a noble goal that would please God, without real production that would benefit themselves or humanity, and without any noteworthy fruit in building civilization or establishing justice.

This simile touches on a great cosmic law and a pivotal Quranic concept: the value of fruitful, purposeful work and true productivity. God Almighty created the universe with a perfect system and commanded humanity to populate the earth. Population does not occur through random, useless movement or futile activity. The loss referred to in the verse ("disgraced") is not merely a punishment imposed from outside; rather, it is a natural consequence, an inevitable divine law, of behavior that lacks purpose and a noble goal. Societies that are caught in a vicious cycle of working without order (as in the breach of the covenant), or that seek narrow individual gains at the expense of the public interest, or that engage in activities that do not contribute to true civilizational progress, are societies doomed to loss and failure to achieve the desired results.

The story of the "disgraceful monkeys" is not just a warning directed at a specific person. Rather, it is a divine law warning all those who engage in action without a clear vision, or strive in a wrong path that leads them astray from the straight path, or waste their life and energy on things that displease God and benefit creation. It is a call to reflect on the value of our actions and the purpose of our endeavors, so that we may avoid falling into the trap of fruitless activity and loss that is only followed by regret.

4.22 Series Conclusion: The Eternal Lessons from the Qur’anic Book of Exodus and the Manifestations of Divine Laws

At the conclusion of this profound contemplative journey, in which we have transcended a narrow, ethnic understanding of the stories of the Children of Israel toward a conceptual understanding of divine laws, we hope to have shed some light on new and profound aspects of this timeless story in the "Quranic Book of Exodus" of our Master Moses, peace be upon him. Through these articles, we have sought to weave the threads of an integrated understanding that combines the symbolism and intellectual depth of the text with its political, social, and moral realism, emphasizing that the Qur'an does not merely narrate history, but rather reveals renewed cosmic lessons and laws.

We have seen how the "Staff of Moses" was not merely a physical tool, but rather a symbol of the divine message, with its challenges of understanding and its transformative power. We witnessed how Moses' "concerns" were not limited to the difficulties of deliberation and accountability, but extended to encompass the burden of responsibility toward his people and the decisive confrontation with "Pharaoh," a deeply entrenched tyrannical system that represented the pinnacle of human deviance.

On the other side of the equation, we traced on this journey the manifestations of human deviation in the behavior of the Children of Israel themselves, and how, despite being the first to agree on the "value mechanism" of Abraham, peace be upon him, they deviated from the straight path. We realized that their stories are not merely a recounting of the mistakes of a people who have passed away, but rather living examples of the divine laws that govern the course of nations and peoples when they stray from sound nature and the divine covenant. Their deviation manifested itself in extremely dangerous forms:

- Distorting words from their proper context: whether by directly mixing the words of God with the words of humans, or by tampering with meanings and intentions after they have been made clear. This is a disease that destroys certainty and undermines the foundations of truth.
- Violating the covenant and attacking the system: This is a departure from covenants and commitments, not only with God, but even among themselves, which leads to chaos, dependency, and inevitable “loss” in this world and the next, as we have seen in the behavior of those who attacked the established system of comfort.
- The behavior of the "disgraceful monkeys": which represents a profound image of constant, pointless movement and continuous activity without any beneficial fruit or true cultural production. It is an invitation to reflect on the value of purposeful work.

We have learned from the journey of Moses and from the Israelites' experience with these deviations that faith is not merely a belief in the heart, but rather a persistent effort, profound contemplation, and continuous work to achieve justice and human dignity, and adherence to divine laws and values. We have learned that the divine message, although it may sometimes appear "incomprehensible" on the surface, carries within it a "living, striving" force capable of transforming souls and societies, provided we understand it in its comprehensive sense, not in terms of its ethnicities or whims.

We hope that this reading has inspired us to reflect more deeply on the Book of God, and that we may draw strength and wisdom from the life of His Prophet Moses, peace be upon him, to face the challenges of our time. We hope that we may realize that the deviation of the Children of Israel is a reflection of divine laws that govern all who follow the same wrong paths. We strive to be among those who carry the message of truth with awareness and responsibility, contributing to building a world governed by the values of justice, mercy, and true productivity, as enunciated in the divine messages.

God is behind the intention, and He guides the way.

5 THE ENTITIES IN THE QUR'AN: ARE NOT TITLES, BUT ATTRIBUTES AND FUNCTIONS (PART ONE)

5.1 Introduction to the Jurisprudence of the Qur'anic Language

introduction:

Within the realm of Quranic contemplation, God's verses are not limited to the apparent beauty of creation, but extend to reveal a precise and functional cosmic order in which the Creator's wisdom and power are manifested. This article, the first in the "Existents in the Quran" series, invites us to shift our awareness from merely observing sensory entities—animals, plants, inanimate objects, and cosmic phenomena—to a deeper understanding of the Quranic language, which is not satisfied with static labels and titles, but rather highlights existents as living "attributes," "functions," and "signs" with profound connotations that transcend their apparent lexical meaning.

Existing: From the silent noun to the moving adjective

The essence of "Qur'anic Linguistics" lies in the realization that a Qur'anic word is not merely a definition or a designation, but rather a "dynamic meaning" inherent in the structure and connotations of the word, reflecting the reality of the named object, its movement, its influence, and its function within the cosmic and life-giving order. The Qur'an does not describe beings with static titles, but rather highlights them as active attributes, indicating their essential characteristics or their place within the divine laws.

Let us consider this through foundational examples that complement what we began in the "Animal" series and open up new horizons:

1. Water: the principle of creation, possibility and knowledge, not just a liquid:
    - The Quran's description of water as "And We made from water every living thing" goes beyond its being a physical liquid to being the principle of life in all its dimensions. This applies both to the biological creation of man ("He was created from gushing water"), where water here symbolizes a simple beginning and latent potential, and to the deeper meanings of water as a symbol of spiritual purity and the principle of possibility, knowledge, and divine wisdom upon which the "throne" of sovereignty and cosmic order rested before the manifestation of material creation, as in the verse: "And His throne was over water." Water here is not material; rather, it is the essence of knowledge, insight, and divine light that enlivens minds and hearts.
2. Mountains: pegs of stability and also barriers of understanding, not just terrain:
    - The kinetic meaning of mountains goes beyond being pegs that hold the earth in place, to their symbolic significance of the forces that consolidate, stabilize,

and hold the field together, whether they are positive forces that maintain order, or negative forces that prevent change.

- In the context of Quranic contemplation, as in Surah al-Ghashiya, "mountains" can refer to "difficult-to-displace thoughts" or "patriarchal ideas" that prevent deep understanding and hinder true contemplation. They are like "mountains" of intellectual rigidity or arrogant "leaders" who set themselves up as obstacles to the understanding of the sublime Quranic meanings. These moral mountains are what render minds "deaf" and "dumb" to hearing and understanding the truth.

3. Heaven and Earth: Two functions subject to divine law, not just space and a plane:
    - The Holy Quran does not merely describe the heavens and the earth as celestial bodies, but rather highlights them as two great signs indicating the Creator's power and their precise function in the universe. They are two functional entities based on a precise divine system, each performing its specific role in serving life and humanity, as God Almighty says: "And they did not prostrate to Him who created the heavens and the earth." They are not merely a material backdrop; rather, they are living manifestations of God's laws and regulations that govern the universe.

Conclusion:

This introduction to "The Existences of the Qur'an" establishes the notion that contemplating the verses requires an understanding that transcends the limitations of rigid titles to a sense of the dynamic attributes and functional connotations of every being, whether material or spiritual. This is the essence of "Qur'anic Linguistics," which opens new horizons for discovering God's intention through His miraculous language. It invites us to think deeply, not content with mere appearances, but delving into the inner meanings to uncover pearls and wisdom, bringing about a change in concepts that reforms thought, religion, and life.

5.2 Existences and Man in the Qur’an: The Relationship of Subjugation, Interaction, and Responsibility

introduction:

Having contemplated in the previous two sections "The Beings in the Qur'an" as attributes and kinetic functions, and as manifestations of God's signs in creation and formation, we now turn to the most important axis: the human relationship with these beings. The Holy Qur'an presents a unique vision of the human relationship with the universe. It is not a relationship of colonialism or absolute possession, but rather one of subjugation, interaction, and responsibility. At the heart of this relationship, the human "body" emerges as a material vessel, the stars as cosmic symbols, and the Sign of Light as a mirror reflecting the divine light in the heart and the fabric of the universe. All of these affirm that human

beings are an integral part of this existence, charged with understanding its significance and engaging with it consciously and responsibly.

1. “The Body”: A vessel of stardust and to which it returns - an invitation to reflect on the origin and destination:

The human "body," this complex material vessel, is the first of the beings upon which man is called to contemplate: "And God caused you to grow from the earth as a plant." According to the concept of "dynamic meaning," the word "body" (JSM) refers to "a collection of an unknown, stationary thing," a vessel subject to the laws of matter, growing, weakening, and dying before returning to its origin. Even more astonishing, modern science informs us that the elements that make up our bodies were forged in the furnaces of the first stars, linking our individual existence to the great cosmic fabric. This contemplation of the origin and destiny of the body is not merely a piece of information; it is an invitation to transcend the material concept of the body as a mere vessel, to recognize its function as an instrument of consciousness and interaction, and an incentive for humility and acknowledgment of the Creator's ability to revive and resurrect: "Indeed, He is Able to bring it back."

2. Cosmic entities as signs of guidance: stars as examples

The Holy Quran directs man to consider cosmic entities as “signs” and “marks” that point to the Creator and guide man:

- Stars: Guidance in the Darkness and Light of Truth:
    - The stars, as God Almighty says: “And signs, and by the stars they are guided” (An-Nahl: 16), are not merely celestial bodies that adorn the sky. The kinetic meaning of the root “n-j-m” denotes appearance, prominence, and elevation. The stars emerge in the darkness of night to guide those who walk, just as the truth emerges to guide the lost in the darkness of ignorance. This connection not only strengthens belief in the material aspect of the universe, but also expands horizons of knowledge and opens the door to a deeper understanding of the spiritual and faith-based truths to which these cosmic phenomena point.

3. The Verse of Light: Between the Illumination of the Heart and the Fabric of the Universe - A Balanced Approach:

The "Verse of Light" (An-Nur: 35) is a powerful example of the multiple layers of meaning in the Quran, and how existing things can have both spiritual and cosmic connotations. The Almighty's statement, "Allah is the Light of the heavens and the earth. The example of His light is..." invites us to a balanced approach:

- The Light of Guidance in the Heart of the Believer (Symbolic/Metaphorical Interpretation): Here, the elements of the parable (the niche, the lamp, the bottle, the tree, and the oil) are viewed as symbols of the believer's state and heart. The niche represents his chest, the lamp represents the light of faith, the bottle represents his pure heart, and the blessed tree (the olive) represents revelation or

pure nature. This approach emphasizes that God is the source of all light, both sensual and spiritual, and that the purpose of the parable is rationalization and spiritual contemplation.

- The Cosmic Tree and the Heavenly Fabric (Deep Cosmic/Linguistic Interpretation): This approach, based on “Qur’anic Linguistics,” sees in the verse references to deeper cosmic truths. The sky is understood as a “celestial sea,” and the cosmic tree is a vast entity to which the stars cling like burning branches, its oil serving as its self-illuminating fuel. The phrase “neither East nor West” refers to the transcendence of earthly limitations. This understanding invites the mind to contemplate the mysterious structure of the universe and opens the door to exploring as-yet-undiscovered secrets.

The convergence of these interpretations is not a contradiction, but rather evidence of the richness of the Quran, which addresses humanity on multiple levels: it addresses the heart and conscience, and may also point to the secrets of the universe and its structure. The ultimate goal is to strengthen faith, expand horizons of knowledge, guide behavior, and connect humanity to the Creator who created this entire universe.

Conclusion: Human Responsibility in the World of Existence:

The relationship of man to creation in the Qur'an is one of obligation and responsibility. Divine subjugation of man on earth is not a mandate for excessive exploitation; rather, it is a trust that requires contemplation, respect, appreciation, environmental preservation, and the conservation of its resources. Understanding these creations as "signs" pointing to the Creator and as integrated "functions" within the fabric of the universe connects man to his Creator and provides a comprehensive understanding of Islam as a religion that encompasses all aspects of life, from spirituality to scientific and material issues. Contemplating these creations from their dynamic and functional dimensions is the path to a deeper understanding of the Qur'an and the fulfillment of human guardianship in this great universe.

5.3 Stars in the Qur’an: From Cosmic Guidance to Verses of Understanding and Responsibility

introduction:

Within the Quranic universe, existence is not limited to fixed material facts, but rather encompasses profound symbolic and functional meanings that contribute to shaping human consciousness and guiding its path. The "stars" in the Holy Quran are a striking example of these multiple semantic layers. They are not merely celestial bodies illuminating the darkness, but rather cosmic "signs" and rhetorical "verses" that carry within them guidance, invite deep contemplation, and convey connotations about the nature of human reception and understanding of revelation. This article will examine the concept of stars from the

perspective of "Qur'anic linguistics," exploring their diverse dimensions of guidance, knowledge, and even warning against superficial understanding.

1. The stars are guiding signs: the wandering of darkness and the light of insight:

- Sensory Guidance (Divine): The Qur'an mentions the stars' primary function as material guidance, as in the verse: "And it is He who made for you the stars that you may be guided by them through the darknesses of the land and sea" (Al-An'am: 97). This guidance is a manifestation of God's Divinity and His control over the universe. It is a blessing available to all humankind, regardless of their beliefs, enabling them to navigate and find their way in the darkness of night.
- Spiritual Guidance (Optional Divinity): The meaning of "stars" goes beyond the physical to include signs and evidence by which man is guided consciously and willingly in the darkness of ignorance, misguidance, and heedlessness. These spiritual "stars" may be:
    - Verses of revelation: These are God's words and teachings that illuminate the paths of life and determine the course of divine guidance. Following them is a voluntary act that affirms the "divinity" of man in his orientation toward the truth.
    - The signs of the universe: evidence scattered throughout the worlds of creation that point to the greatness of the Creator and His perfect system. Contemplating them and deducing their laws is also a divine, voluntary orientation toward knowledge, understanding, and faith.
    - The essence of "elective divinity" lies in the act of guidance itself; the presence of "stars" (whether physical or spiritual) is not enough; rather, it requires that man choose to raise his sight and insight to be guided towards his right destination.

2. "The Positions of the Stars": The Meanings of the Verses and the Insights of Understanding (Surat Al-Waqi'ah: 75-80):

The group of verses in Surat Al-Waqi'ah (75-80) provides a deeper understanding of "the stars" and their role in receiving the Qur'an: "So I swear by the positions of the stars. And indeed, it is a great oath, if you but knew. Indeed, it is a noble Qur'an. In a protected book. None touch it except the purified. A revelation from the Lord of the worlds."[1]

- "I do not swear by the positions of the stars": denying superficial division:
    - By understanding "uqsimu" from the root "qasama" meaning "to divide" or "to classify," and "la" as a negative, the verse becomes a divine declaration that the Qur'an should not be divided and classified based on appearance alone.
    - "The positions of the stars" here could refer to "the apparent positions of the verses in the surahs" or "the interpretations and opinions of superficial

commentators (metaphorically, astrologers)" who are satisfied with the appearance of words without delving into their depths. God Almighty here denies the superficial division of the Qur'an, which overlooks its internal coherence and depth. (It can also be noted that some human linguistic modifications throughout history, such as the addition of the dagger-shaped alif, have deviated from the original understanding.)

- “And indeed, it is a great oath, if you but knew”: The Qur’an is a great system of division:
    - The pronoun "he" refers to the Qur'an, and "oath" here is understood as "division" or "classification." The Qur'an, by its very nature, is a system with great division, indicating layers of understanding: the apparent and the hidden, the clear and the ambiguous, and multiple levels of understanding that deepen with increased contemplation.
- “Indeed, it is a noble Qur’an in a protected book”: The conjunction of the apparent with the hidden, preserved:
    - The word "Quran" here comes from "Qarn," meaning "coupling." It refers to a noble coupling between its outward meaning (the visible verses/stars) and its inner meaning (the hidden meanings). This inner meaning is contained in a "Kitab Maknun," meaning it is preserved, protected, and concealed, not easily revealed.
- “None shall touch it but the purified”: The key to accessing the hidden treasures:
    - Access to these hidden meanings (touching them) is only for the "purified." Purity here goes beyond physical purity to include purity of the heart from whims, fanaticism, and imitation; purity of the mind from superstitions and preconceived notions; and purity of intention through sincere pursuit of truth. This intellectual and spiritual purity is the basic condition for grasping the depth of the Quran.
- “A revelation from the Lord of the Worlds”: The True Source:
    - This verse confirms that the Qur’an, with all its layers, meanings, and great divisions, is a revelation sent down from God, Lord of the Worlds, the Creator and Controller of all things. This establishes its absolute authority and warns against interpreting it according to one’s own desires.

Conclusion: The stars as a call to advance the understanding of the Qur’an:

The concept of "stars" in the Qur'an, from their sensory function of guidance to their symbolic connotations as "signs" for deep contemplation and understanding, is a renewed call for humanity to elevate its consciousness. Just as stars illuminate the paths of travelers on land and sea, the verses of the Qur'an are "stars" that illuminate the paths of minds and hearts. However, touching these stars and delving into their inner meanings requires intellectual and spiritual purity and a free pursuit, free from superficial imitation or personal

whims. It is a call to be among the "purified" who touch the essence of the Qur'an, not being satisfied with the superficial appearance of its words, thereby realizing the greatness of this "great oath" that God has deposited in His Book.

5.4 The Existences in the Qur’an: A Key to Comprehensive Contemplation and Towards a Renewed “Qur’anic Linguistic Jurisprudence” (Conclusion of Part One)

introduction:
In the previous four articles, we embarked on a profound journey of contemplation into "the existents in the Qur'an," transcending the confines of superficial meanings to the horizons of "Qur'anic linguistics," which sees Qur'anic words as having "dynamic" connotations and functional attributes, not merely static titles. We began by establishing this approach, then reviewed the manifestations of God's power in creation through water, mountains, the sky, and the earth. We contemplated the human relationship with these existents from the perspective of subjugation and responsibility, and devoted an entire article to the "stars" as guiding signs and indicators of the layers of Qur'anic understanding itself. In this concluding article of the first part, we summarize our most important findings and reaffirm the value of the proposed approach, paving the way for continuing this journey in other sections of the existence.

Existences: From Titles to Living Attributes
Our journey has demonstrated that the Holy Quran uses the terms for all beings—from water, mountains, heaven, and earth to stars—not only to designate them by their names, but also to describe them with living attributes that reveal their functions, influence, and place within the comprehensive cosmic order and God's laws. This is the essence of the "dynamic meaning" of the Quranic word, which distinguishes the Quranic being as an active, meaningful entity, inviting deep contemplation and reflection.

Water, mountains, sky, and earth: signs of divine creation and action:
We have seen how water transcends being a physical liquid to being the principle of life, possibility, knowledge, and divine wisdom, and how upon it rests the "throne" of sovereignty and cosmic order. We have delved into mountains, not only as physical pegs for the earth, but also as symbols of forces of stability and steadfastness. They may also be intellectual barriers of rigid paternalistic ideas that impede understanding and prevent renewal. Likewise, heaven and earth are not merely spaces and planes, but functions subject to a precise divine law, demonstrating the greatness of divine providence. All of these beings are eloquent witnesses to God's infinite power and absolute control over His creation.

Stars: Multiple Meanings from Guidance to Keys to Understanding the Qur’an:
The significance of the "stars" is revealed, extending from their physical function of guiding those who travel in the darkness of land and sea to their symbolic significance as "signs" of revelation and the universe, guiding insights in the darkness of ignorance and heedlessness. More importantly, we uncovered a unique significance for the "positions of the stars" in Surat al-Waqi'ah, where God does not swear by their physical positions. Rather, He denies that the Quran is divided (compartmentalized or classified) based on a superficial understanding of the apparent "positions" of its verses, or based on the interpretations of

astrologers (superficial commentators). This great oath is an affirmation that the Quran itself is an integrated, layered system, whose inner treasures are only touched by those who are "purified" with purity of heart, mind, and intention.

Beings and Man: A Relationship of Awareness and Responsibility:
Understanding existence in this way places humanity before a great responsibility. The human body, this vessel made of "stars dust," is a trust and a means of awareness and interaction, calling for reflection on its origin and destiny. Man's relationship with the universe is one of subjugation, requiring contemplation, not exploitation, and respect, not transgression. Beings are not merely a backdrop for human life; they speak the truth, stimulate thought, and guide behavior.

Towards a renewed “Qur’anic Linguistics Jurisprudence”:
This short series has emphasized the importance of the approach we seek to establish: "Qur'anic Linguistics." It is not merely a matter of linguistic contemplation, but rather a call to transcend static, traditional concepts and explore the "dynamic meanings" that give the Qur'anic word its profound functional and symbolic dimension. This understanding opens new horizons for understanding God's will through His special language and invites us to be among the "purified" who touch the essence of the Qur'an, discovering its hidden treasures that still await those who delve into them with a pure heart and mind.

Introduction to what is coming: “The Animal in the Qur’an”
Having explored inanimate objects and their cosmic and methodological significance, we move in the second part of this series – "Animals in the Qur'an" – to contemplate living objects, with their connotations of consciousness, choice, and responsibility. Animals, in their various forms, types, and behaviors, are also living signs, through which the Qur'an offers profound lessons about God's laws, the nature of life, man's relationship with other beings, and man's exercise of his "chosen divinity." Stay tuned for an exploration of the world of Qur'anic animals from a fresh perspective that reveals its secrets and meanings.

5.5 Part Two: Animals in the Qur’an: Living Creatures, Speaking Verses, and an Extension of the Contemplation of the Greatest Existences

Introduction to Part Two:

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of prophets and messengers, our master Muhammad, and upon all his family and companions.

Having completed the first part of this series, contemplating "the things in the Qur'an" (from water and mountains to the sky, earth, and stars), exploring their cosmic connotations, kinetic functions, and their position as signs indicating the Creator and His relationship with humanity, we now move on to "Part Two" to delve into the world of "animals in the Qur'an."

Animals, as living beings, represent another dimension of God's great signs, in which divine laws are revealed in a different form, more interactive with human consciousness and behavior. While inanimate objects and cosmic phenomena invite us to reflect on the magnificence of creation and subjugation, living beings, especially animals, carry profound connotations related to consciousness, choice, and responsibility. They offer examples and wisdom that reflect the essence of the struggle between truth and falsehood, and between guidance and misguidance, in the human journey.

In this section, we will apply the same approach of "Qur'anic linguistics" and "kinetic meaning" to various examples of animals mentioned in the Qur'an, revealing layers of meaning that go beyond the apparent to the hidden symbols and connotations that form the basis of our understanding of life and humanity. And Allah is the Grantor of success.

5.6 “Do they not reflect?”: Your individual responsibility for understanding the Qur’an

introduction:

If alternative readings of some Quranic verses, as we have reviewed, reveal an understanding more consistent with the principles of justice and equality and challenge traditional interpretations that may have led to injustice or misunderstanding, the fundamental question that arises is: How did these interpretations prevail? And who is responsible for correcting the course? The Holy Quran itself provides a clear answer: the responsibility falls on each individual to strive for correct understanding through contemplation, warning against blind imitation and intellectual rigidity.

Contemplation: It is a duty for every Muslim man and woman:

The Quran did not restrict its understanding to a particular clerical class or a specific class of "religious men." Rather, the call to contemplation was general and comprehensive, repeated in several places, and in a form that encouraged reflection and rejected aversion:**Do they not then consider the Qur’an carefully, or are there locks upon their hearts?**(Muhammad: 24)**{Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found within it much discrepancy.}**(An-Nisa: 82) This rhetorical question is, in reality, a command and a directive to every Muslim man and woman to use their mind and heart to reflect on the words of God, and to strive to understand God’s intentions for themselves, seeking help from God and then from the available tools of understanding.

The danger of passive transmission and hiding behind others:

While the vast interpretive heritage left behind by our scholars throughout the ages represents an indispensable wealth of knowledge and an important starting point for understanding the text, relying solely on uncritical transmission, or blindly imitating the views of predecessors without critical review in light of the Quran's overall objectives and the evolution of human knowledge, poses a real danger. It can lead to stagnation and may even perpetuate misconceptions. Hiding behind a sheikh's fatwa or an inherited

interpretation, without personal conviction based on research and contemplation, does not absolve an individual of responsibility before God. God Almighty will hold every soul accountable for what they have earned, based on the understanding that led them to that earning, whether good or bad. Responsibility for a misunderstanding that leads to injustice or the infringement of the rights of others (such as a spouse, an orphan, or any other member of society) cannot be evaded simply by saying, "This is what they said" or "This is how we found our forefathers."

5.7 The Wisdom of Proverbs, Not the Apparent Simile: What's Behind the Qur'anic Proverbs (Donkeys, Dogs, and Pigs)

Methodological introduction: The problem of superficial or literal understanding is not limited to verses of rulings or stories, but extends to include Quranic parables that use the names of animals. An understanding that stops at the apparent simile in verses such as**The donkey carries books**(Friday: 5) or like**"The Panting Dog"**(Al-A'raf: 176), or a reference to those upon whom God became angry and made them**"Monkeys and Pigs"**(Al-Ma'idah: 60), may incorrectly suggest that the Qur'an adopts the language of insults and abuse or likens humans to animals in a derogatory manner. However, deep contemplation, with the aid of the connotations of linguistic roots (as we saw in the root**K L B**And the meanings of severity, greed, enmity, and other roots) and the general context of the verses reveal that these are not insults in the common sense, but rather eloquent and powerful proverbs that aim to establish profound meanings and wisdom.

Objectives of Quranic animal parables:

The Qur'anic parables that use animals aim to achieve profound educational and intellectual purposes, including:

- **Embodying a moral or behavioral state:**These proverbs do not compare humans to animals in themselves, but rather accurately describe a specific moral or behavioral state. They are an accurate description of the state of someone who has been given knowledge but does not benefit from it.**donkey**He who carries books but does not understand what is in them, or he who has abandoned guidance and has become panting after the world and its desires (**panting dog**(who is never satisfied or satiated), or whose hearts and actions God has distorted because of their rebellion and disobedience (**Monkeys and pigs as a symbol of behavioral and spiritual decadence**And the loss of sublime human characteristics).

- **Warning and aversion:**Using powerful and clear sensory imagery, these proverbs strongly discourage these negative states and deviant behaviors, warning against falling into them or identifying with them. They instill a vivid image in the mind to avoid the paths of misguidance and decadence.
- **Highlighting God's power and the eloquence of His words:**These parables demonstrate the eloquence of the Holy Qur'an in choosing precise and expressive examples, and God Almighty's ability to harness the simplest of creatures to convey the greatest truths and warnings.

The nonsense of interpretation versus the wisdom of contemplation:

The so-called "explanatory nonsense," which focuses on the literal, apparent meaning of these parables, is what distorts the Qur'anic text and leads to a misunderstanding of the divine intent. This "nonsense" can deprive the Qur'anic text of its depth and educational beauty, presenting it in an inappropriate light. However, deeper contemplation, utilizing sound methodology such as "Qur'anic linguistics" and contextual understanding, reveals the wisdom, eloquence, and educational intent behind these parables, demonstrating that the Qur'an is a sublime discourse that speaks to the mind and heart.

conclusion:

The responsibility of understanding and contemplating the Quran falls on each and every one of us. We must arm ourselves with the tools of understanding, free ourselves from the shackles of blind imitation that can confine the text to narrow frameworks, and read the Quran with open hearts and open minds, seeking truth, justice, and mercy. We should not fear reconsidering prevailing concepts if they seem to contradict the Quran's lofty objectives, for the Quranic truth is too sublime and profound to be limited by limited human understanding or influenced by temporal or spatial circumstances. Responsible individual and collective contemplation is the path to rediscovering the light of the Quran, applying it to our lives, and understanding its wisdom behind every parable and verse.

5.8 Beyond Matter: A Symbolic Reading of "Eating," "Drinking," and "Hunting" in the Qur'anic Balance

Introduction: The Profound Language of the Qur'an

In our ongoing journey of contemplating the Holy Quran, we have not stopped at rereading concepts related to human relationships and social roles. Rather, the approach of searching for inner and symbolic meaning has extended to include concepts that

appear, on the surface, to be directly related to the tangible, material world. The belief that the Quran is a book of comprehensive guidance, and that its "clear Arabic language" carries multiple layers of meaning, prompts us to ask: Are the physical actions mentioned in the Quran, such as eating, drinking, and hunting, always limited to their literal meaning, or may they, in certain contexts, carry deeper symbols and connotations related to man's spiritual and cognitive journey?

Methodology of Inner Contemplation: Tools of Understanding

Before diving into the examples, it is important to recall the fundamentals of the methodology used to arrive at this deeper understanding:

- **Going beyond the apparent:**Do not be satisfied with the direct, literal meaning, especially if it seems illogical or contradicts the higher objectives of the Qur'an in justice and wisdom.
- **Overall context:**Considering the verse within the context of the surah and the Qur'an as a whole, and within the framework of the "intellectual struggle" or general objective addressed by the text.
- **Meanings of roots and letters:**Searching for the original meanings of word roots, and even the symbolic connotations of the letters themselves, within the Qur'anic "Arabic language."
- **Meanings of couples:**Understanding words and concepts in relation to their opposites or complements (e.g., night and day, outer and inner, men and women in a symbolic sense).
- **Rejecting "explanatory nonsense":**Conscious criticism of traditional interpretations that may be superficial or influenced by whims or conventions, and the search for a more authentic and consistent understanding.

"Eating and drinking": food for the soul and knowledge, not just the body

When we consider the Qur'an's use of the words "eating" and "drinking," we find that the context may point us to a meaning that goes beyond physical food and drink:

- **The Heavenly Table (Al-Ma'idah: 112-115):**As we have reviewed, the disciples' request for the table was not merely to satisfy their stomachs, but to achieve "peace of mind," certain knowledge, and martyrdom. Jesus' prayer that it be "a feast for the first of us and the last of us, and a sign from You," and the severity of the divine warning to those who disbelieve after it, are all strong evidence supporting the interpretation of "the table" and "eating from it" as meanings**Receiving divine revelation, and nourishing oneself with remembrance and divine knowledge that reassures hearts**And the Qur'an is the greatest table.
- **"They were eating food" (Al-Ma'idah: 75):**In the context of denying the divinity of Christ and his mother, this phrase can be understood in two complementary meanings: the material meaning (evidence of their humanity and their need), and the symbolic meaning (they were receiving knowledge, guidance, and revelation – spiritual food), which confirms their humanity as recipients and not as creators, especially with the mention of "the explanation of the signs" after it.

- **“Eat and drink” in the verse on fasting (Al-Baqarah: 187):**Within the system of understanding fasting as contemplation, this phrase is interpreted to mean:**Continue to gain knowledge and understanding and delve into meanings**Until the truth becomes clear from falsehood (the white thread from the black thread) and the light of understanding bursts forth (the dawn).
- **Eating money unjustly:**This is a clear metaphor for the unjust seizure and consumption of rights.

"Hunting": a symbol of gaining knowledge and comprehensive livelihood.

Likewise, the concept of “hunting” can be read symbolically beyond its literal meaning:

- **Sea fishing:**The sea, with its vastness and depth, symbolizes God’s unlimited knowledge and inexhaustible words. Its catch represents…**Receive direct divine knowledge**...and spiritual and intellectual sustenance that comes as a gift from God. It is always permissible because God's grace and knowledge are always available.
- **Land hunting:**Land represents the limited world that requires human effort, endeavor, and expertise to hunt. Hunting it symbolizes acquired **human knowledge**Through learning, experience, skill, and effort. Its prohibition on the pilgrim may symbolize the need to abandon preoccupation with acquired worldly knowledge and devote oneself to spiritual detachment and direct communication with divine knowledge during the period of ihram.
- **Comprehensive livelihood:**Hunting (in both its meanings) is linked to the concept of “sustenance,” which includes material, moral, and spiritual giving. It emphasizes that striving is required, but the true provider is God, and that piety and trust are the key to comprehensive divine abundance.

Conclusion: Reading the Qur’an with the eyes of insight

These examples demonstrate how an inward-looking approach, which focuses on deeper symbols and meanings and goes beyond superficial literal interpretation, can reveal a richer and more coherent understanding of the Quranic text. It is an invitation to read the Quran not only with our eyes, but with the insights of our hearts and minds, to see beyond the words and draw lessons from "eating," "drinking," and "hunting" in seeking knowledge, purifying the soul, and striving consciously and responsibly in life, recognizing that every word in God's Book carries dimensions of wisdom and enlightenment awaiting contemplation.

5.9 The Concept of the Elephant in the Qur’an: Confronting Outdated Ideas Consciously

The elephant in the Holy Quran symbolizes the enormity of outdated ideas and rigid beliefs that prevent man from developing.

Traditional (literal) meaning: It refers to the well-known historical story of Abraha's army trying to demolish the Kaaba with elephants, and how God destroyed them.

New (symbolic) meaning:

- The elephant symbolizes outdated ideas and rigid beliefs: it represents the enormity of unfounded traditional ideas that prevent a person from developing and advancing spiritually, and are inherited without critical thinking.
- Elephant owners: These are people who cling to these ideas and refuse to give them up, and may try to impose them on others by force.
- The plot is misleading: It represents the failure of the elephant owners' attempt to achieve their goal, because outdated ideas cannot triumph over the truth.
- Ababil birds: symbolize the power of reflection and critical thinking, and people who seek knowledge and wisdom, carrying "stones" of awareness and knowledge to destroy outdated ideas.
- The Kaaba: It symbolizes the sound and pure nature of man, which ignorance (the owners of the elephant) seek to destroy.
- Examples: Harmful customs and traditions such as revenge and female circumcision, religious or ideological fanaticism, and fear of change.

5.10 The Concept of "Horses and Mules" in the Qur'an: Between Creativity and Obstacles

Horses, mules, and donkeys are mentioned in the Qur'an as a blessing from God, but they carry deep symbolic connotations related to choice and responsibility in human life.

The Qur'anic verse: "And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know." (An-Nahl: 8)

Traditional interpretation: These animals are remembered as a blessing for riding and decoration, and indicate the greatness of God's creation.

New symbolic interpretation:

- Horses: symbolize imagination, creativity, initiative, ambition, and creative ideas that propel a person forward and enable him to achieve great accomplishments.
- Mules: symbolize heavy thoughts, negative beliefs, bad habits, hesitation, fear, and everything that hinders a person's progress and prevents him from taking off and being free.
- Key: Choice and Responsibility: The phrase "to ride it" is the key, as a person chooses what he rides:
- Horseback riding: choosing imagination and creativity, embracing positive thoughts, and striving for development and growth.

- Riding mules: giving in to negative thoughts, clinging to limiting beliefs, and fear of change.
- Man is responsible for choosing which "vehicle" he will use in his life's journey.
- Linking to the concept of "hunting": "Hunting" positive and creative ideas (like horses) is what helps a person achieve their goals. "Hunting" negative and obstructive ideas (like mules) leads to backwardness and stagnation.

5.11 The Dog in the Qur'an: Between Loyalty, Guarding, and the Panting of Passion

introduction:

The dog is mentioned in the Holy Quran in two main contexts. One highlights its positive aspect related to loyalty and guardianship, while the other presents it as a negative example of those who follow their whims. These contrasts in the Quranic mention of the dog open up broad horizons for contemplating its symbolism, and how a single creature can embody contradictory meanings that reflect diverse human conditions, from steadfastness and righteous obedience to deviation and the pursuit of this world.

The dog in the story of the People of the Cave: a symbol of loyalty and protection

In Surat Al-Kahf, the dog of the People of the Cave is mentioned, which stayed with them during their long sleep: "And their dog was stretching out its forelegs at the entrance. If you had seen them, you would have turned away from them in flight and would have been filled with terror of them."[1](The Cave: 18).

- Loyalty and Devotion: The dog's presence with the Companions of the Cave, guarding them during their deep sleep, symbolizes the qualities of loyalty and devotion that this animal can possess. The dog here does not ask for a reward, nor does it leave its master in times of distress. Instead, it remains steadfast at the cave's entrance, reflecting the strength of its devotion and loyalty.
- Symbol of Protection: The dog here plays the role of a faithful guardian. Its presence lends a sense of awe to the place and deters intruders. Its mere sight is enough to terrify anyone who encounters it. This symbolizes the protection that even a "lesser" creature can provide to those who are right.
- God's Unexpected Care: In the story, the presence of the dog is evidence of God's care for the People of the Cave, making them a feared sight even when they were asleep. This demonstrates that God Almighty can use even the simplest of creatures to protect and preserve His friends.

The dog in the parable of the one who followed his desires: a symbol of panting and greed

In another context, the dog is given as a negative example in Surat Al-A'raf of someone to whom God gave His signs, but he sloughed off and followed his desires: "And if We had willed, We could have raised him thereby, but he clung to the earth and followed his desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is…"[2]The parable of the people who denied Our verses is that they say, "O Muhammad, tell us the story, perhaps we will give thought."[3](Al-A'raf: 176).

- Constant panting: A symbol of greed and dissatisfaction: The dog is known for its constant panting, whether thirsty or not, working or not. This constant panting symbolizes man's insatiable greed and his constant panting after worldly pleasures, without satisfaction or rest, whether he is granted or deprived.
- Following desires and abandoning the signs: Here, panting resembles the state of someone who was given knowledge and wisdom (the signs) but preferred to cling to and rely on the world ("He clung to the earth") and followed his desires ("He followed his desires"). This parable demonstrates how indulging one's desires causes a person to lose insight and leave them in a state of constant anxiety and inner instability, no matter how much they gain from this world.
- Loss of inner balance: A panting dog symbolizes a loss of inner balance, where a person becomes a slave to his desires, finding no comfort or reassurance, and remaining in a state of relentless pursuit that does not lead to true satisfaction.

conclusion:

The mention of the "dog" in the Holy Quran, with its contradictory attributes, is a profound symbolism and significance. On the one hand, the dog in the story of the People of the Cave highlights the most wonderful images of loyalty, devotion, and protectiveness that a being can possess, and how God can subjugate all creatures to protect His friends. On the other hand, the dog is used as an example of constant panting, greed, and dissatisfaction, likening it to the state of man who follows his whims and abandons God's signs, remaining in a state of anxiety and endless striving. This contrast invites the contemplator to reflect on the nature of the human soul and how it can rise to the pinnacle of loyalty, or sink to the trap of greed and panting after the fleeting.

5.12 Ants in the Qur'an: From Organization and Obsessions to a Cry of Awareness and the Logic of Contemplation

introduction:

The story of Solomon's ant in Surat An-Naml (verses 18-19) is a Quranic gem that illuminates the paths of contemplation. Is it merely a tale of an insect's intelligence and a prophet's understanding of its language? Or, as the "jurisprudence of the Quranic language" reveals with its profound connotations, is it a mirror reflecting a recurring social and intellectual

reality, carrying a warning and a powerful lesson for small groups in the face of greater powers, and an intellectual struggle over contemplation and confronting lies and intellectual gossip? Going beyond a literal understanding, which may seem closer to superstition and contradict the Sunnah, opens the door to symbolic readings that view "the ant," "the valley," and "Solomon" as symbols of deeper truths, contributing to an understanding of "The Logic of the Birds" as a methodology for contemplation.

Traditional interpretation: Ants as a symbol of organization and teamwork.

The traditional interpretation of the verse about the ants in the Qur'an focuses on the ants' ability to organize, cooperate, and sense of responsibility, as in the verse: "Until, when they came upon the Valley of the Ants, an ant said, 'O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not.'" (An-Naml: 18). This understanding highlights the ant as a model of an organized society, whose members work diligently to protect its existence.

New Symbolic Interpretation: Multiple Dimensions of the Concept of "Ants"

Through the approach of “Qur’anic Linguistics” and rational contemplation, the meanings of “An-Naml” expand to include deeper aspects:

- Ants as a symbol of negative thoughts and obsessions:

Ants are not limited to their insect connotation; they represent negative thoughts or people who attempt to hinder a person's spiritual or material development. They can also symbolize internal obsessions that attempt to destroy a person's inner peace, self-confidence, and ability to achieve their goals, or negative external influences that attempt to frustrate and discourage them. Here, ants symbolize the smallness of negative thoughts that may seem harmless at first, but quickly multiply and spread, forming a "valley" that hinders human progress.

- "Valley of the Ants": The stage of confrontation and challenges:

It is a stage of confronting these obstacles and challenges. It may be a period of testing faith or patience, an environment in which these challenges abound, or a stage that requires making difficult decisions and confronting these "obsessions" or negative influences.

- Ant warning (“Enter your dwellings”): Awareness and caution:

This warning represents awareness of the existence of these forces and the need to protect oneself from them or deal with them with caution. It means being wary of these negative thoughts and not allowing them to influence one's mind and heart.

- Ants as a symbol of weakness and abundance:

Even in their abundance, ants are weak. This weakness reminds us of the vulnerability of humans in the face of major challenges or the myriad obsessions that may surround them.

These obsessions or challenges may be "small" in themselves, but their abundance and accumulation can have a significant and devastating impact.

- Linking the "ants" to the story of the people of the garden:

As mentioned in Surah Al-Qalam, the “ants” can be associated with the companions of the garden who swore to harvest it every morning and make no exceptions. Their bad intentions and selfish decisions can be considered metaphorical “ants” invading their hearts and destroying the blessing of their garden. The companions of the garden represent people who are possessed by negative thoughts (metaphorical ants) such as greed, avarice, and stinginess, and these thoughts “invaded” their hearts and “destroyed” their garden. “A crowd of ants swept over it” represents the destructive result of the “ants’ invasion” of the heart, an outcome that came while they were asleep (unaware) of contemplation.

Solomon's Ant: A Social and Intellectual Reading - A Cry of Consciousness in the Valley of Toil

- "The Ant" and "Its Valley": A Symbol of Toil and Productive Gathering:

According to the approach of "Qur'anic Linguistics," the word "ant" (root "n-m-l") is not limited to insects. Rather, its structure refers to a "formation ('n')" that "fills ('ml')" a space with its spread and gathering. "Ants" here symbolize hard-working and productive human groups, filling their "valley" (their workspace and endeavors) with their tireless activity. The "ant" is the voice of individual consciousness, taking the initiative within this group, recognizing danger and alerting its people.

- "Solomon and His Soldiers": A Symbol of Organized Power and Its Challenges

Solomon and his soldiers represent a large, organized force (a state, a regime, a technology, or any other major influence...) that moves forcefully to achieve its goals. This force, despite its supposed wisdom (Solomon), may "destroy" (la yahtimnakum) small groups in its path without intention or awareness (la yaḥtimna yaḥtimnakum) (while they perceive not), as a result of its size, speed, or lack of attention to minute details.

- "Enter your dwellings": A call for protection and fortification:

The Ant's Call is a call to the toiling masses to return to their secure foundations and bases (their dwellings) and take refuge from the threat of a greater force that may not intend harm but whose actions can be destructive. It is a call to caution, preparation, and internal organization.

- Tabassum Suleiman: Appreciating awareness and the responsibility of power:

The smile of the wise prophet is not an expression of mockery, but rather an expression of appreciation and admiration for the ant's awareness and care, and an indication that true strength must be coupled with attention, compassion, and appreciation for even the smallest components of society.

Solomon's Ant: An Intellectual and Methodological Reading - The Challenge of "Bird Logic"

- "The Ant" and "The Ant": A Symbol of Intellectual Gossip and Resistance to Contemplation:

Beyond the insect, the linguistic and metaphorical association of "ant" with "gossip" and the transmission of words for the purpose of corruption. In this context, "ant" represents individuals or groups that spread lies, suspicions, and false rumors against the call to truth and contemplation (represented by Solomon). The "ant" is the voice urging these individuals to adhere to their false ideas and resist the call to reflection. (It is important to note that the association of "ant" with gossip is based on a common connotation and not necessarily on a precise structural analysis of the root "n-m-l," according to all linguistic approaches.)

- “Enter your dwellings”: Adherence to false beliefs:

The command to enter “dwellings” does not mean physical houses, but rather it is a call to these “gossipers” to cling to their deeply rooted ideas and beliefs (their intellectual “dwellings”) and not to leave them for the spaciousness of contemplation and reflection to which Solomon calls.

- "Do not let Solomon and his soldiers crush you": Fear of revealing the truth:

The warning against the “destruction” of Solomon and his soldiers is not a physical destruction, but rather the fear that Solomon’s call and his reasoning based on reflection (“his soldiers” as tools of understanding and dissemination) will destroy and expose the falsehood of their beliefs and lies, and they prefer to remain in their ignorance and not feel the pain of facing the truth (“and they do not realize” themselves or the extent of the error of their position).

- "The Conference of the Birds": A Methodology for Decoding the "Shaking" Verses

This story, despite its apparent illogicality (talking ants), is an example of verses that may seem "shaky" (unruly or superstitious) and require "birds' logic" to understand. "Birds' logic" here refers to "the methodology of rational and logical contemplation that makes the verses straight, reveals their inner meanings, and removes any suspicion of superstition." It is the science that enables us to understand the profound symbolic messages in the Quran.

Notes and multi-level:

As we always emphasize, the Qur'an has multiple levels of understanding. These symbolic readings (social, intellectual, and methodological) do not necessarily negate the existence of a historical story, but they offer deeper dimensions that are more relevant to our reality and the challenges of understanding and contemplating the Qur'an and confronting skepticism. What is most important is the logical consistency of the context within this level of understanding, and the realization that arriving at the deeper meaning also depends on the recipient's insight and God's guidance.

conclusion:

The story of Solomon's ant, seen in this light, becomes a powerful call to engage reason and contemplation ("the logic of birds") in understanding the Holy Quran, and not to be satisfied with superficial, illogical, intuition. It is a warning against clinging to false ideas and rigid traditions ("the dwellings of ants") for fear of facing the truth revealed by contemplation. It affirms that the Quran is a book of logic and wisdom, and that what appears to be "shake" or myth is in fact a call to deeper reflection and the use of the correct tools to understand God's will. It is a call to every conscious "ant" among us, and to every responsible "Solomon" among us, to value awareness, fortify ourselves, and confront major transformations with awareness and insight.

5.13 Monkeys and Pigs in the Qur'an: Between Apparent Metamorphosis and Inner Corruption

introduction:

Verse 60 of Surah Al-Ma'idah: "Say, 'Shall I inform you of something worse than that as a reward from Allah?' [This includes] those whom Allah has cursed and with whom He became angry and made from among them apes and pigs and who worshipped false gods. Those are worse in position and further astray from the soundness of the way."2 This verse has been the subject of much controversy and differing interpretations throughout Islamic history. The traditional interpretation is that it is a literal metamorphosis, meaning that some humans are transformed into real animals as a punishment. However, through the method of "Qur'anic linguistics" and deep contemplation, we find an alternative reading that rejects this literal understanding and presents an interpretation that focuses on spiritual and intellectual corruption, and on "monkeys and pigs" as a symbol of behavioral and spiritual decadence, rather than as a physical deformity.

Critique of the traditional interpretation of literal metamorphosis

This approach sees that the traditional interpretation of literal metamorphosis faces several problems:

1. Illogicality and the honoring of man: Transforming an honored human being (as in the Almighty's saying: "And We have certainly honored the children of Adam") into an animal contradicts the concept of God's honoring of man and the essence of divine creation.
2. Ownership of the body: The body is God's creation and possession, and changing it in this way seems inconsistent with the laws of creation established by God.
3. Sowing discord: Historically, this interpretation has been used to fuel interfaith conflicts and distort the image of others, far from the spiritual and moral message of the Qur'an.

4. Contradiction with “reward”: The word “reward” is usually associated with good recompense (“thawab”), and associating it with “evil” in the traditional reading seems linguistically and semantically contradictory.

Alternative reading: spiritual corruption, not physical deformity

The new interpretation of the verse is based on several fundamental pillars, based on linguistic and contextual analysis:

1. Dominance of the singular form: The verbs and pronouns in the verse are in the singular form: "whom He cursed," "whom He became angry with," and "whom He worshipped the tyrant." This harmony indicates that the context is speaking of an individual or a species of human being, not a collective transformation.
2. Reread the keywords:
    - "A worse reward than that": It is read as "a worse reward than that." Here, "a worse reward" refers to the Prophet, "that" to the Qur'an, and "a reward" from the garment means to return or return to the truth. So the meaning is: "Say, 'Has a human being come to you with this (the Qur'an), which is a means of returning to truth and guidance?'"
    - "With God": It is considered the beginning of a new sentence, meaning: "The person who opposes God (is the one who will be afflicted with what will be mentioned later)."
    - "And He made of them": The understanding of "of them" as a partial (from among them) is rejected. It is suggested that it was originally "And He made of them?" in the form of a question, meaning: "And He made (his condition) from what?" or "And what worries (bad condition) befell him?" This question comes after mentioning God's curse and wrath upon the obstinate individual.
    - "Al-Qirdah": This word is understood as a singular form (qirdah), and does not mean the known animal. Rather, it is derived from the root "qaraḍa" (the skin became spoiled; the hair became curled and its ends curled; the man became silent out of weakness and humiliation; his teeth became short due to worms; someone's tongue became qaraḍa: he had a stutter). These root connotations indicate that the person has become a follower of corrupt religion, or suffers from corruption in his essence, or a shrinking and wrinkled insight as a result of his failure to contemplate the truth, which has caused him to lose his sublime human essence.
    - "And the pigs": This word is understood as the singular form (al-khinzir), and does not mean an animal. Rather, it is derived from the verb "khanzara" (to be rough, to look with the back of one's eye). This meaning indicates that the person has become coarse in thought and mind, narrow-minded, heedless of the truth, and a traitor to spiritual and intellectual trust because he has not

contemplated the Quran as he was commanded. He has come to view things superficially and narrow-mindedly, leading to corruption in his behavior.

Pork: apparent spoilage resulting from a change in internal characteristics

Extending this structural understanding, the expression “pork” can be analyzed as follows:

- Flesh ("meat"): represents the whole, apparent entity, or the outward form of a thing. It is the product of the cohesion and cohesion of living components to achieve a purpose.
- KHNZ (“KHNZ”): refers to a change in internal properties and parameters as a result of a certain combination or intervention that alters the original composition.
- Yr (“Y R”): indicates the continuity and repetition of this change.

Accordingly, "pork" is not just the well-known animal, but rather a symbol of any entity or product that clearly shows the effects of a continuous change in its internal characteristics and standards from its nature and origin, inevitably leading to the corruption of its content. This may include harmful genetically modified products, ideas that corrupt nature and constantly alter values, or any system that loses its essential characteristics and becomes corrupt in its outward appearance and inward appearance. It is a symbol of ongoing structural corruption.

Conclusion: The verse is a warning against spiritual and intellectual decadence.

According to this alternative reading, the verse does not speak of a mass physical transformation, but rather describes the state of an individual who defies God and refuses to contemplate His message (the Qur'an). As a result of this stubbornness and aversion, God curses and wraths him, and his condition becomes:

- Religious and spiritual corruption (corruption referred to as "monkeys").
- Roughness of mind and spiritual betrayal (the condition referred to as "the pig").
- Worship of tyranny in all its forms, whether it be alleged gods or personal whims.

The central meaning of the verse becomes a stern warning against the consequences of neglecting to contemplate the Quran and being stubborn in the face of truth. It is how this leads to spiritual, intellectual, and moral degeneration, making one "the worst in position and further astray from the right path." This interpretation emphasizes the importance of contemplation and a deep understanding of religion, rather than stories of transformation that can be used negatively and create confusion, and is consistent with your approach throughout the series.

5.14 The Concept of "Donkeys" in the Qur'an: Between Ignorance and Humility

"Donkeys" are mentioned in the Qur'an in various contexts, carrying symbolic connotations that go beyond their literal meaning.

Quranic verses:

- “And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.” (An-Nahl: 8)
- “Indeed, the most disagreeable of sounds is the voice of donkeys.” (Luqman: 19)
- “The example of those who were entrusted with the Torah and then did not uphold it is like that of donkeys who carry volumes. Wretched is the example of the people who deny the verses of Allah. And Allah does not guide the wrongdoers.” (Al-Jumu’ah: 5)

Traditional (literal) interpretation:

- Donkeys as riding and carrying beasts: a blessing from God for riding and carrying heavy loads.
- The sound of donkeys as a symbol of disgust: The braying of donkeys is a disgusting and annoying sound, in the context of the prohibition against raising one's voice and being arrogant.
- The donkey as a symbol of ignorance: for someone who has been given knowledge but does not benefit from it, like a donkey who carries books without understanding them. [cite: 74]

Metaphorical and symbolic interpretations:

- Donkeys as a symbol of stagnation and blind imitation: for people who follow traditions and customs without thinking or understanding, or who carry knowledge without acting upon it.
- The donkey is a symbol of ignorance and dullness: It symbolizes a person who does not use his mind and does not try to understand things deeply, but is satisfied with the appearance.
- Donkeys as a symbol of humility: In the context of the verse of Luqman, the prohibition against raising one's voice can be understood as a call to humility and avoiding arrogance.

Link to the concept of "hunting":

- “Hunting” useful knowledge: benefiting from knowledge and applying it, not just carrying it
- Avoid the "hunt" of ignorance and imitation: One should avoid the negative qualities that donkeys symbolize (such as ignorance and blind imitation).

5.15 Reflecting on the verses of “Like a Mosquito” in Surat Al-Baqarah: Between Tradition and Innovation

The parables of the Holy Quran are divine tools for conveying profound meanings and testing faith. One of the most prominent of these parables is the "mosquito" in Surat Al-Baqarah.

The prevailing interpretation of the proverb “The Mosquito” (Al-Baqarah: 26):

- Verse: “Indeed, Allah is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, ‘What did Allah intend by this as an example?’ He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.”
- The essence: God does not refrain from using an example of any creature, no matter how small. The wisdom lies not in the size of the example, but in its meaning. "A mosquito or something larger than it" refers to the well-known insect or something larger or smaller. [Believers increase in faith, while disbelievers mock and become more misguided.] The example can be a cause of guidance or misguidance, depending on how a person receives it.
- Implications: The greatness of God's power in the smallest of His creations, a challenge to deniers, a test of faith, and the responsibility of man to understand Him. This interpretation is clear and consistent with the apparent meaning of the wording.

The wicked and the covenant breakers (Al-Baqarah: 27):

- The verse: “Those who break the covenant of Allah after its confirmation and sever that which Allah has ordered to be joined and spread corruption on earth - it is those who are the losers.”
- Link: It describes the wicked people mentioned in the previous verse.
- Their characteristics: breaking God’s covenant (faith and covenants), severing what God has commanded to be maintained (kinship ties, the connection with truth), and spreading corruption on earth (material and moral).
- Implications: The connection between the position on God’s verses and moral behavior. Immorality is a way of life, and its consequence is loss.

Evidence of Divine Power and a Call to Reflect (Al-Baqarah: 28-29):

- The two verses: “How can you disbelieve in Allah while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.”28 It is He who created for you all of that which is on the earth. Then He directed Himself to heaven, and made them seven heavens. And He is Knowing of all things.﴿٢٩﴾".

- Connection: After mentioning the state of the wicked, a reminder of the evidence of power that necessitates faith.
- Signs: Resurrection from nothingness, then death and revival for resurrection, and the creation of the earth and the leveling of the heavens as signs of power and comprehensive knowledge.

New interpretive attempts at the “mosquito” parable:

- The "Ba'ousa" hypothesis: The claim that the root of the word is "Ba'ousa" (with a "sad"), meaning confusion in understanding verses, and the interpretation of "La yastahyaa" means "he revives" the truth. It links immorality to a lack of proper contemplation.
- A balanced hermeneutical interpretation ("mosquito" with a Ḍād from the root "ba'd"): The term "mosquito" refers to "some," a small part that has a significant impact, or a subtle, ongoing action. This interpretation resonates with the context of breaking covenants and the impact of a small action (such as a glance or a word) on substantive issues. This contemplation does not deny the linguistic origin, but rather extracts deeper meanings and connects the parable to substantive issues in the surah.

5.16 Beyond “The Cow”: Exploring the Connotations of “Baqara” in Word Structure and Story Symbolism

5.17 "Baqara" - Beyond the apparent crack: An introduction to the root of the word and its foundational meaning

In the Holy Quran, words sparkle like jewels, each word carrying within it worlds of meaning and dimensions of connotations. Some of these words may seem familiar on the surface, but conceal deep secrets that warrant contemplation and reflection. The word "baqara" (cow) and its derivatives, which we hear especially when we hear Surah Al-Baqarah and its famous story, are among these words that deserve a deeper contemplation. Is the meaning of "baqara" limited to the mere physical split of an object or land? Or does the beautiful Quranic language employ this root to refer to deeper processes that touch thought, consciousness, and truth itself?

Our journey in this series of articles aims to delve into the roots of this verb "baqara," attempting to unravel its layers of meaning, not only through linguistic dictionaries, but also through two analytical approaches that seek to reveal the internal structure of the word and how its components contribute to shaping its overall meaning. Together, we will explore how individual letters can carry "shades" of meaning, and how "letter pairs" or "duplications" within a word combine to produce a dynamic meaning that transcends the surface.

"Baqara" in dictionaries: a starting point, not an end

When we open the dictionaries of the Arabic language, we find that the root (b-q-r) revolves around similar basic meanings:

- **Split and open:**It is said, "to slit open the belly of a sheep," meaning to cut it open. This is the most direct and common meaning. It is from this that "baqar" (the generic name for the well-known animal) comes from the fact that it slits the ground when plowing, or because its belly is slit open when slaughtering.
- **Research and expansion in science and uncovering secrets:**It is said, "The scholar has pierced the issue," meaning he has expanded his research and studied it in depth until he has uncovered its mysteries and hidden aspects. This is the meaning behind the title "al-Baqir," given to Imam Muhammad ibn Ali ibn al-Husayn (peace be upon them), because he has pierced knowledge, i.e., split it open and revealed its subtleties and secrets.

These foundational meanings provided by dictionaries are our essential starting point. They outline the general framework within which the meaning of a word operates. "Cleaving" is not merely a mechanical act; rather, it aims to reveal what has been hidden. "Deep research" is a kind of "spiritual cleaving" to obscure ignorance or obscurity in order to reach the light of truth.

Towards a deeper understanding: What lies in the structure of “Baqara”?

But can we go further? Does the structure of the word itself, its phonetic combination of letters (bā', qāf, and ra'), play a role in enriching these meanings and adding additional dimensions?

This is the question that will guide us in the coming articles. We assume that the Quranic word, with its miraculous nature, has deposited in its letters and their composition what is in harmony with its meanings. We will try to explore how the meanings of the letters**Ba**(perhaps as a symbol of initiation, inwardness, or manifestation), and the letter**Qaf**(perhaps as a symbol of strength, cutting, or penetration into the center), and the letter**The letter Ra**(Perhaps as a symbol of vision, or settling on a truth, or final revelation) that interact and integrate to produce for us this rich meaning of the verb “baqara.”

Then we will move to another level of analysis, looking at the “letter pairs” or “duplicates” within the word – how the pair “baq” can carry a certain meaning, and the pair “qar” can carry another meaning, and how these two “pairs” complement each other in the structure of the word to form the meaning of “baqara” as a complex process that begins with a revealing intrusion and ends with a stable vision.

Invitation to a journey of discovery:

This is an invitation to the esteemed reader to join us in this journey into the word "Baqr" itself, in a humble attempt to draw closer to understanding the depth of the clear Quranic language. Contemplation is not the exclusive domain of anyone, and every sincere attempt to delve into the sea of God's words is a step toward enlightenment.

In our next article, we'll begin decoding the individual letters (bā, qāf, and rā') and their role in constructing the meaning of "bāqā." Until then, we leave you in God's care and guidance.

5.18 Manifestations of “Ba”, “Qaf”, and “Ra” in “Baqarah” - Literal analysis and its role in understanding the verb

In our previous section, we opened a window onto the root "baqara," reviewing its foundational meanings in the language and wondering whether the word's structure itself holds additional secrets that enrich this meaning. Today, we begin our journey to decode this structure, looking at each letter of the root (bā, qāf, and rā) as a unit that may carry "shades" of meaning, contributing to shaping the semantic fabric of the verb "baqara."

The idea that individual letters have hidden meanings is not alien to the Arabic and Islamic linguistic and reflective heritage. Letters are the building blocks of words, and just as each building block has its own characteristics, each letter may also have its own "flavor" that it imparts to the words it composes. Let us consider how the meanings of these three letters might be revealed in the context of the verb "baqara."

1. The letter Ba (B): The gateway to action and the starting point of discovery

The letter "bā'," the letter that begins the basmala and is the second letter in the alphabet, carries multiple connotations related to beginnings, emergence, and depth. In the context of the verb "bāqāra," we can discern the role of the letter "bā'" through the following connotations:

- **Start and Gateway:**The letter “ba” often indicates the starting point or initiation of an action. For example, “baqara” begins with “ba” to indicate…**Start the process of splitting or searching**, or**Open the gate**Towards the unknown or the hidden.
- **Revealing the hidden (the bellies):**Linguistically, the letter Baa is associated with the concept of “belly” and “well,” meaning what is internal and deep. The verb “baqara” often targets…**Reveal what is inside**Whether it is the interior of the earth, the interior of an animal, or the interior of an intellectual matter, the preposition "ba" here directs the verb toward the depths.
- **Statement and manifestation:**One of the meanings of the letter Baa is also “statement.” The process of “al-Baqr” ultimately aims to…**Statement of the truth and revealing what was hidden**.

So, the letter Ba in “Baqarah” places us in front of a verb that begins and heads towards revealing the inner meaning of things in order to explain them.

2. The letter Qaf (ق): penetration power and depth of cut

The letter qaf is a strong-sounding diphthong, suggesting depth, intensity, and power. Its presence in the middle of the root "baqara" gives the verb momentum and executive power. Among its connotations that help us understand:

- **Strength and power:**The act of "cutting" is not an easy one. Rather, it often requires strength and penetration, whether it be physical strength for splitting or intellectual strength for deep analysis. The letter qaf adds this meaning.**The force required to complete an action**.
- **Cutting and separating:**This is one of the most prominent meanings of the letter qaf, which directly serves the root word “baqara.” “Baqar” is essentially…**cutting and separating process**Whether it is cutting through the layers of the earth, splitting a body, or separating tangled ideas to reach the truth.
- **Access to the center or heart:**The letter Qaf is associated with the “heart” as the center or essence of something. So, “al-Baqr” is intended to…**Getting to the heart of the matter or the center of truth**, not just the surface.
- **Doing research:**The meanings of the letter qaf also relate to doing something and persevering in it. The process of “baqr” (especially in its intellectual sense) requires…**Continuous effort and research**.

The letter Qāf in “bāqā” represents the powerful heart of the verb, directed towards decisive action and reaching the depth.

3. The letter Ra (ر): seeing the truth and stability of knowledge

The letter "ra" is a repetitive letter with a melodious sound, often associated with results, emergence, and stability. At the end of the root "baqara," it seems to indicate the purpose and outcome of an action. Related meanings include:

- **Vision and perception:**The verb "to eat" aims in its entirety to:**Enabling Vision**When it was hidden, or**Showing the truth** for the last
- **Decision and stability (in fact):**After the process of splitting and searching, the researcher or examiner arrives at**Cognitive decision or stability**Regarding what has been revealed. The letter "ra" here may refer to this result of clarity and stability.
- **Final Disclosure:**The letter Raa ends the verb, as if it represents**Final disclosure**Which crowns the "cow" process.
- **Repetition (in search):**The repetitive nature of the raa sound may sometimes suggest that the process of 'baqr' may require**Try again and see**Until the truth is completely clear.

The letter “ra” in “baqara” is the culmination of the action, where the vision is revealed, knowledge is established, and the final revelation is made.

The composition of the semantics of the letters in "Baqara": a harmonious melody of meaning

When we look at these literal meanings together, we find that they do not operate separately, but rather interact and complement each other to form the profound meaning of “baqara”:

- The verb begins with**Baa (B)**: **To begin to uncover or penetrate the interior with the aim of clarification.**
- This project is initiated by**Qaf (Q): With a penetrating force penetrating to the center, and a probing search.**
- And ends with**The letter Ra (R): To reach a clear vision of the truth, establish knowledge of it, and reveal it once and for all.**

So, “baqara” according to this literal analysis is not just a random crack, but it is**A systematic process that begins with a drive to uncover the hidden, using force and deep examination, and ends with insight, clarification, and the establishment of truth.**

Initial Applications: How does this analysis illuminate our understanding?

- **"He ripped open the belly":** he **Start (B)**In the abdominal incision, b**Power (Q)**The tool, for**Vision (R)**What's inside?
- **"He cut the issue open":** he **Start (B)**In examining the issue,**Power (Q)**Analysis, criticism and investigation, to reach**Vision (R)**Clear to its truth and solution.

In both cases, we find that the literal connotations add depth to our understanding of the action, showing that it goes beyond a simple physical or intellectual act to a process with stages and a purpose.

Conclusion and introduction:

Literal analysis has provided us with a first layer of insight into the depths of "baqara." We've seen how each letter can contribute its own "color" to the overall meaning. But are there deeper layers? Can the successive letter pairs within the word (mathani) reveal another dynamic in the formation of this meaning? This is what we will explore in our next article, God willing, where we will discuss the pairs "baq" and "qarr" and their complementary role in the structure of "baqara." Stay tuned.

"BAQ" and "QAR" - the complementary duals in the structure of "BAQAR" and the harmony of meanings

In our ongoing journey to unravel the secrets of the word "baqara," in our previous article, we moved from the basic lexical meaning to analyzing the semantics of individual letters (bā, qāf, and rā). We saw how each letter contributes its own "flavor" to shaping the overall meaning of the verb. Today, we take a deeper dive into the structure of the word, attempting to understand how the "successive letter pairs," or what we call "integral pairs," within the root "b-q-r," interact to produce the uniquely dynamic meaning of "b-q-r."

The premise we are starting from here is that a word is not simply a random collection of letters. Rather, the sequence of these letters forms "syllables" or "pairs," each of which may contain a semantic subunit. These subunits, or "pairs," integrate and combine to produce the overall meaning of the word. It is as if the word, in its internal structure, is a dialogue or interaction between these pairs.

Identifying the dual letters in the root “baqara”:

When we look at the triliteral root "b-q-r," we can divide it phonetically and structurally into two consecutive pairs or pairs:

1. **The first pair (the first dual): B-Q (B-Q)**- Combines the first and second letters.
2. **The second pair (the second dual): QAR (Q R)**- Combines the second and third letters.

Note that the middle letter (qaf) is shared by both pairs, serving as a connecting link between them and ensuring their smooth transition and integration. Let us now attempt to deduce the meanings of each pair separately, drawing on our previous analysis of the meanings of individual letters.

1. The meaning of the first pair “B-Q (B-Q)”: the act of forcefully revealing intrusion.

This pair combines hints of**Baa (B)** and brokers **Qaf (Q)**.

- from **Ba**We recall the meaning**Initiation, gateway, inward orientation, statement**.
- And**Qaf**We recall the meaning**Power, cut, penetrate the center, search**.

When these two letters are “paired” in the dual “baq”, this pair can refer to:

- **"Starting with a bang":**To initiate an action requiring strength and decisiveness to enter or cut.
- **"Show center/heart":**An action that begins with the aim of revealing the essence or core of something.
- **"Making a clear statement":**To embark on an action aimed at uncovering the truth decisively.
- **"Penetrate the interior with power":**Breaking through barriers to reach the depth.

The semantic summary of the pair "BAQ" is that it represents the first stage of the verb "BAQAR", which is the stage of "the initial act of penetration, opening, or disclosure, which is done forcefully and decisively, and aims to reach the interior or essence of the thing."It represents the initial thrust, the break-through that breaks the barrier.

2. The significance of the second pair “QAR (Q R)”: the result of the examination and the stability of the vision.

This pair combines hints of**Qaf (Q)** and brokers **The letter Ra (R)**.

- from **Qaf**We recall (once again for its pivotal role) the meaning of**Power, cut, reach the center, do the research**.
- And**The letter Ra**We recalls the meaning**vision, perception, determination of truth, and final revelation**.

When these two letters are "paired" in the dual "Q-R-", this pair can refer to:

- **"A power that leads to vision and revelation":**The decisive verb (beginning with "bq") that results in clarity of vision and knowledge of the truth.
- **"Settling on the cut/search result":**Arriving at a decision or established fact after a process of research and investigation.
- **"Seeing what is in the center/heart":**Reveal what was at the heart of the matter so that it could be seen clearly.
- **"Uncover the facts until they come out":**Continuous action until the vision becomes clear and the truth appears.

The semantic conclusion of the pair "Qar" is that it represents the second stage or result of the verb "Baqarah," which is the stage of "clarity, vision, revelation, settling on the truth, and revealing what was hidden as a result of the decisive action or deep research."It represents the manifestation of truth and the stability of knowledge after effort.

The integration of the semantics of the dual letters "baq" and "qar" in "baqar": a complete, dynamic meaning

Now, how does the meaning of "baq" integrate with the meaning of "qar" to produce the overall and dynamic meaning of the verb "baqara"?

"Baqar" is not just "Baq" (invasion and initial detection) alone, and it is not just "Qar" (vision and settlement) alone. Rather, it is**The necessary interaction and integration between them**:

- **"BAQ" (the initial act of penetrating/opening/exposing forcefully to reach the interior) paves the way and creates the conditions for "QAR".**There can be no vision or stability on the truth unless the veils are first broken and the hidden is revealed.
- **"Qar" (clarity/vision/revelation/settling on the truth) is the goal and natural outcome of a successful "Baq" process.**A revealing intrusion is meaningless if it does not lead to clarity and vision.

So, do**"cattle"**According to this marital analysis, he is**An integrated process with two stages or two intertwined aspects: It begins with a powerful and revealing intrusion (BAQ) that aims to penetrate the interior and break the veils, and ends with reaching a clear vision and establishing knowledge of the discovered truth (QAR).**

It's not just a superficial crack, it's**A crack that leads to knowledge, and a search that leads to a statement.**It is an act that combines the power of the means (storming and cutting) and the clarity of the purpose (vision and stability of the truth).

Conclusion and introduction to Quranic contemplation:

This internal structural view of the word "baqara," through an analysis of its two complementary pairs, "baq" and "qar," opens up new horizons for contemplating the connections of this verb in the Holy Quran. Understanding this internal dynamic of the verb will enable us to see how this "revealing intrusion leading to vision" manifests itself in

various Quranic contexts, most notably the story of "the cow" and the profound symbolism it carries.

In the next section, God willing, we will move from this structural linguistic analysis to applying this profound understanding of "baqara" to contemplating the symbolism of "the cow" in the Quran, and how the verb "baqara" can be a key to uncovering heritage and "slaughtering" stagnant ideas. Until then, we hope this analysis has added another brick to the edifice of our understanding of our Lord's words.

1.1.1 "Baqara" and the symbolism of the "cow" in the Qur'an - Uncovering the heritage by slaughtering stagnant ideas

In previous articles, we took an in-depth linguistic journey into the root "baqara," exploring the connotations of its individual letters (bā, qāf, and rā'), then delved into the structure of its two integrated letters (bāq and qār). We concluded that "baqara" is not merely a superficial incision, but rather a dynamic process that begins with a "revealing and powerful incursion (bāq) that aims to penetrate the inner self and break through the veils, culminating in a clear vision and stable knowledge of the discovered truth (qār)." Today, we move this deep understanding from the field of structural linguistic analysis to the realm of Quranic contemplation, to see how this meaning is manifested in one of the most prominent contexts in which this root occurs: the story of "al-Baqarah" (the cow) in the surah of the same name, and the profound symbolism this story carries that transcends its literal meaning.

The Holy Quran, as we know, is not a book of entertaining stories. Rather, every story conveys a moral, and every symbol carries a significance that calls for contemplation. Some contemporary contemplatives, including Professor Ahmed Yasser in his method "The Jurisprudence of the Quranic Language," have pointed out that the "cow" in Surat Al-Baqarah may not only symbolize a physical animal, but may also symbolize the "reactionary, patriarchal, rigid ideas" that people cling to without awareness or criticism—those outdated intellectual and ideological legacies that are "milked" without providing real nourishment for the soul or mind.

If we accept this symbolic interpretation (or any similar interpretation that sees the cow as a symbol of what is rigid, traditional, and needs to be transcended), then our deep understanding of the verb “to slaughter a cow” becomes a fundamental key to understanding the call to “slaughter a cow” and what it represents.

1. The symbolic “cow” as the subject of “The Cow”:

If the “cow” symbolizes stagnant ideas, sterile legacies, and outdated traditions that hinder intellectual and spiritual development, then this symbolic “cow” is precisely what needs a comprehensive “cow-cleaning” process:

- **You need to "bug" (detective intrusion):**These ideas are often shrouded in a halo of sanctification or familiarity, making them difficult to break into and examine. It takes

cognitive courage to "penetrate" this shell and begin to question and investigate its interior.

- **You need to "read" (reach the vision and settle on the truth):**After the process of examination and criticism, we must arrive at a clear vision of the truth of these ideas: Are they beneficial or harmful? Are they light or darkness? Are they nourishment or just fruitless regurgitation? This determination of the truth of these ideas is the result of the "cow" process.

Solid ideas, like anything closed or concealed, can only be truly known by “cutting” them open – that is, by splitting them open, examining them, and analyzing them to reach their essence and clearly see what they contain.

2. The characteristics of the “cow” in the Qur’an and their significance for the need for “cows”:

The qualities sought in the cow, and which the Israelites emphasized for themselves, can also be interpreted symbolically in the context of inherited ideas, and how their appearance may deceive and call forth a deeper “cow”:

- **“Neither a young camel nor a young one, but between that” (Al-Baqarah: 68)**It may refer to ideas that are neither completely old and worn out nor completely new and innovative, but rather are in an intermediate stage, perhaps seeming familiar and acceptable, but needing a "peek" to distinguish their vitality or stagnation.
- **“A bright yellow color, pleasing to the observers.” (Al-Baqarah: 69)**It may symbolize ideas that have an attractive outward appearance, adorned with pompous speeches or deceptive appearances, but their inner reality may be different. This "apparent pleasure" requires "baqr" (a close examination) to reveal whether it conceals a beneficial or empty essence.
- **“Neither subservient to plow the earth nor to irrigate the tillage, but safe and sound, without spot on her” (Al-Baqarah: 71)**These qualities may directly point to sterile, rigid ideas.
    - **"No one is trained to plow the earth or water the crops":**That is, they are ideas that do not produce fruitful work, that do not contribute to "cultivating" reality and changing it for the better, and that do not "water" minds and souls with true knowledge or wisdom. This sterility only becomes apparent through a "bar" (critical examination) of their true role.
    - **"A Muslim woman with nothing wrong with her":**It may suggest apparent perfection, or claim to be the absolute truth, free of flaws or contradictions. This claim of perfection requires "baqr" (criticism, analysis, and scrutiny) to uncover any potential shortcomings or misleading information.

3. “Cow slaughter” as a radical “cow-killing” of heritage:

In this symbolic context, the divine command to slaughter a cow becomes not just a ritual, but a powerful and decisive call to "slaughter" those inherited ideas and rigid beliefs. This symbolic "slaughter" cannot be carried out consciously and with conviction unless it is preceded by a successful "slaughtering":

- **The stages of the "cow" leading to the symbolic slaughter:**
    1. **Start (Ba):**Start questioning these ideas and not accepting them.
    2. **Power and cutting (Qaf):**Applying a rigorous critical approach, deep analysis, and the courage to confront what may be sacred or familiar is the act of "ripping open" the veil of blind sanctification.
    3. **Vision and Stability (ra):**Reaching a clear conviction and certainty that these ideas are no longer valid, or that they were false from the beginning, and that abandoning them (slaughtering them) is the path to enlightenment and development.
- **The role of the “mathani” (Baq + Qar) in understanding the process of symbolic slaughter:**
    - **"Baq":**Represents**Intellectual and critical intrusion**For these legacies,**Reveal its secret**And what it hides of stagnation, sterility or darkness.
    - **"Qar":**Represents**reach a clear and decisive decision**The necessity of abandoning these legacies, and**Vision stability**About the new path to be taken after the old one has been "slaughtered".

An idea or heritage cannot be truly and consciously “slaughtered” unless it is first “slaughtered” (examined, dismantled, and its essence revealed), and unless conviction (war) is established regarding the necessity of this slaughter as a result of this revelation (baq).

Conclusion: "Baqara" as an act of liberation towards the light

Our deep understanding of the verb "baqara" with its multiple connotations (cleaving, uncovering, searching, and breaking into vision) transforms the story of the cow from a mere historical event into a living symbol of the process of intellectual and spiritual liberation. "Baqara" here becomes**Cognitive and methodological action**Which enables the individual and society to confront their heritage, examine it with a critical eye, uncover its truth, and then make the courageous decision to “slaughter” whatever hinders their path toward enlightenment and development.

In our next article, we'll expand on how the verb "baqara" (to scatter) can influence other symbolic Quranic concepts related to the evolution of human consciousness, such as "the mountain," "the calf," and "the daughters of ideas." So stay tuned for another journey of contemplation.

"Baqara" and its impact on "Al-Tur", "Al-Ajal", and "Banat Al-Ifkar" - Manifestations of Revelation in the Journey of Consciousness

After exploring the linguistic depths of the root "baqara" in our previous articles and seeing how this understanding manifests itself in contemplating the symbolism of "the cow" and "slaughtering it" as a call to abandon rigid inherited ideas, today we continue our journey to see how this pivotal verb - "baqara" (with its meaning of revealing, searching, and criticizing) - can cast its shadow on other symbolic Quranic concepts closely linked to the path of human consciousness and its struggle between the old and the new, between stagnation and development.

The Holy Quran, in its renewed symbolic discourse, presents us with models and stories that aim not only to recount past events, but also to extract laws and norms that govern the human soul and societies in their quest for truth and advancement. In this context, the verb "baqara" (to examine)—the ability to deeply examine and critically examine—becomes an indispensable tool for understanding these models and engaging with them consciously.

1. “Baqara” and its relationship to “Al-Tur” (a symbol of evolution and advancement):

As some contemplatives have pointed out, the "mountain" in the Quran may not be limited to the known physical mountain, but rather extends to symbolize an "evolutionary state," a stage of advancement and growth in consciousness, knowledge, and spirit. This ascent in "mountain" is not an easy or automatic journey; rather, it requires effort, change, and overcoming obstacles.

Here comes the role of "Baqar":

- **"Baqr" obstacles in front of "Al-Tur":**A person or society cannot advance to a new "stage" of consciousness unless it first "examines" (examines, exposes, and criticizes) what is hindering it in its current "stage." These hindrances may be the symbolic "cow" itself (rigid ideas and outdated traditions).
- **"Slaughtering a cow" as a condition for ascending Mount Sinai:**The process of "slaughtering the cow" (letting go of the old, obstructive things), which is the result of a successful "cow," becomes a prerequisite for liberation and moving toward a higher "stage." Those who cling to their "cow" (their rigid ideas) refuse to ascend the "stage" and remain trapped in their lower level.
- **"Baqara" as a method for continuous development:**Evolution is not a state we reach and then stop, but rather an ongoing process. This requires a constant "cow" approach—constant self-criticism, constant examination of ideas and beliefs, and a constant willingness to uncover and overcome any emerging obstacles or stagnation.

The verb “baqara” is the engine that drives towards “the mountain”, and it is the tool that removes obstacles from the path of ascension.

2. “Baqara” and its relationship to the “calf” (a symbol of attachment to the old and resistance to development):

If the “mountain” represents the desired development, then the “calf” in the story of the Children of Israel, according to symbolic interpretation, may represent the opposite: the intense attachment to the old, the haste to cling to the heritage, and the resistance to the renewal and development brought by the prophets.

The role of "cows" here becomes crucial in understanding and confronting this phenomenon:

- **The absence of "cows" leads to the worship of "calves":**When the critical approach (the cow) is absent from a society, and when people fear examining their heritage, deconstructing it, and revealing its truth, they become vulnerable to blind attachment to it, and thus "the calf is imbibed in their hearts." The "calf" here is not merely a material idol, but rather an intellectual and psychological state of stagnation and unconscious sanctification of the ancient.
- **The inherited "cow" is the way to surpass the "calf":**The only way to overcome "calf worship" (adherence to reactionary ideology) is to boldly and courageously apply the "Baqara" approach. That is, we must "split" this intellectual calf," "reveal" its components, and "examine" its origins to "see" the extent of its validity or corruption.
- **The story of the Samaritan and the "calf":**It may symbolize how some forces (the Samaritans) can exploit the lack of critical awareness (the absence of cows) among people to present them with a “calf” (a false idea or distorted heritage) that dazzles them on the surface but distances them from the truth.

"Baqara" is the intellectual weapon that protects against falling into the trap of the "calf", and it is the light that exposes its falsehood.

3. “Baqara” and its relationship with “Lot’s daughters” (a symbol of new creative ideas):

In a striking interpretation of the story of Lot, peace be upon him, and his presentation of his “daughters” to his people, some contemplative observers believe that “Lot’s daughters” may not necessarily refer to his biological daughters, but rather may symbolize his “daughters of ideas”—that is, the new, creative, pure ideas and sound approaches that he offered as an alternative to the deviations of his people.

Here too, "cow" plays an important role:

- **The old, rotten "cow" opens the door to "brainchildren":**Societies that reject "brainchildren" (new and innovative ideas) are often the same societies that have not sufficiently "examined" their corrupt or stagnant legacies. Clinging to the sick old blinds one to the beauty and health of the pure new.
- **"Brainchildren" need "insight" from "cows":**To appreciate and accept the value of "ideas," one requires insight and understanding. This insight is often the result of a process of "examining" (criticizing and scrutinizing) existing reality and prevailing ideas, recognizing their shortcomings and need for renewal.

- **Fear of "brainchildren" is fear of "cows":**The people's fear of the "daughters of Lot" (new ideas) is essentially a fear of change, and a fear that accepting these new ideas will lead to the "unraveling" (exposing and dismantling) of their corrupt intellectual and behavioral system to which they have become accustomed.

"Baqara" is the one who prepares the mental and psychological ground for accepting the bright "children of ideas", and he is the one who gives the courage to overcome the fear of the new.

Conclusion: "Baqara" as a fundamental cognitive and methodological act in the journey of awareness

Through these manifestations, we see that the verb "baqara" (in its profound meaning of uncovering, criticizing, and researching) is not just a linguistic tool, but rather it is…**A basic cognitive and methodological act**On the human and societal journey toward awareness, development, and liberation, it is the tool that enables us to:

- Get past the "cow" (fixed thoughts).
- Ascent of "Al-Tawr" (evolution and advancement).
- Avoid falling into "haste" (reactionary and stagnate).
- And receiving "brainchildren" (new and creative ideas).

In our final article in this series, we will bring together the threads of this understanding to see how the methodology of "Mathani" (literal pairs) can become a broader tool for understanding the unity of the Qur'anic text, drawing inspiration from our journey with "Baqarah" as a practical model. Until then, we entrust you to God.

I hope this draft of the fifth article has clarified how "cows" can be linked to these symbolic concepts. We are now about to reach the final article that brings the threads together. Are you ready for it?

Very good! I'm glad you're finding this work well. Here's a draft of the sixth and final article in this series, which aims to summarize the ideas and provide a broader perspective on the Mathani methodology as a tool for contemplation:

The Mathani as a Tool for Understanding the Unity of the Qur'anic Text – From "Baqarah" to the Network of Greater Meanings

Here we come to the end of our journey exploring the depths of the word "baqara" (cow) and its manifestations in the Quranic language. We began with the apparent lexical meaning, then delved into the connotations of its individual letters (bā', qāf, and ra'). We then moved on to an analysis of its two "integrated pairs" (bāq and qār), to see how these structural components interact to produce a dynamic and profound meaning that transcends mere

superficial intricacies. We then attempted to apply this multi-layered understanding to the contemplation of some Quranic symbols and concepts such as "al-baqara," "al-tur," "al-'ajal," and "the daughters of ideas." We saw how the verb "baqara," with its revealing and critical meaning, can be a key to understanding the journey of human consciousness.

Today, we would like to gather the threads of this journey, not to close the door to contemplation, but rather to open a wider window onto a methodology that could be a valuable tool in the hands of every contemplator of the Book of God:**A methodology for examining the "mathani" (consecutive letter pairs) as a possible basis for understanding the unity of the Qur'anic text and the interconnectedness of its major meanings.**

From "Baqara" to the curriculum: Lessons learned

Our experience in analyzing "Baqara" provided us with some important observations that can be generalized:

1. **Letters are not just consonants:**Literal analysis shows how each letter can carry "shades" of meaning that contribute to the overall meaning of the word.
2. **The word has an integrated structure of "Al-Mathani":**The analysis of "baq" and "qar" indicated that the word may contain within it a "pairing" or integration of smaller phonetic-semantic units (the duals), which gives the verb an internal dynamic.
3. **Structural understanding deepens symbolic understanding:**Our insight into the profound meaning of "baqara" (the revealing intrusion leading to vision) enriched our understanding of the symbolism of "slaughtering the cow" and made it a process of intellectual liberation based on criticism and revelation.

These observations indicate that considering the "mathānī" is not merely a linguistic exercise, but may have interpretive and reflective dimensions.

"Al-Mathani" as the basis for the unity of the Qur'anic text: a hypothesis worthy of contemplation

The Holy Qur'an itself describes itself as "a Book whose verses are similar, oft-repeated, at which the skins of those who fear their Lord shiver" (Az-Zumar: 23). While "mathānī" here is often understood to mean verses or stories that are repeated and reiterated, we suggest—based on our experience with "Baqara"—that we also consider "mathānī" on a finer level: that of successive letter pairs that recur in different words throughout the Qur'anic text.

- **Repetition of the two words = connection of hidden meanings:**Assuming that the "muthanna" (literal pair) has a certain "semantic imprint" or "semantic flavor," the repetition of the same "muthanna" in different words across multiple verses and surahs may not be a mere linguistic coincidence. Rather, it may indicate a deep semantic and thematic connection between these instances, a fine thread that weaves the text's unity.

- **Revealing the network of relationships between concepts:**By tracing these repeated "mathani," we can attempt to uncover a network of hidden relationships linking various concepts and themes in the Quran, which may not be apparent upon a superficial reading. This is akin to constructing a "semantic map" of the Quranic text based on these primary structural units.
- **Practical example (for reflection):**
    - In our analysis of "Baqara", we found the dual**"bug"**(It carries the meaning of revealing the hidden) and the dual**"Q R"**(It carries the meaning of reaching the vision and settling on the truth).
    - Can we track Muthanna?**"bug"**In other words like "remained," "spot," "lightning," is there some connection to the revelation of something fixed, a sudden appearance, or a breakthrough?
    - Can we track Muthanna?**"Q R"**In words like "qarra," "qarrar," "quran," "qarya," "iqra," "qareeb," and "qurban," is there a connection to stability, gathering, expression, or closeness?
    - These are just questions that require further research and contemplation, but they open the door to the possibility of seeing semantic "echoes" of the duals throughout the Quran. (As you previously pointed out, other duals can be traced, such as "Qaf L" in "qawl," "qalb," "khalq," etc.).

A call for systematic and conscious contemplation:

The goal of this series and of presenting these methodologies is not to provide definitive or conclusive interpretations, for the Quran is an ocean of endless wonders. Rather, the goal is:

1. **Stimulating deep contemplation:**Encouraging the reader to go beyond the apparent meanings and to strive for a deeper understanding of the structure of the Qur’anic word.
2. **Providing support tools:**Suggest analytical tools (such as literal analysis and binary analysis) that can help in this contemplation, with the awareness that they are tools of ijtihad.
3. **Emphasizing the importance of context:**This structural analysis must always be conducted within the general Qur’anic context, complemented by our understanding of the overall objectives of the surahs and verses, and not conflict with linguistic or legal principles.
4. **Integration with heritage:**These attempts do not negate the importance of the reliable interpretations and statements of scholars, but rather seek to add another layer of understanding that may enrich what they have provided.

The Final Conclusion: A Continuous Journey in the Sea of the Qur’an

Our journey with "Baqara" was a humble attempt to apply analytical methodologies that might help uncover some of the secrets of Quranic expression. The Holy Quran is the miraculous word of God, and every word, indeed every letter, carries a wealth of light and meaning beyond our ability to fully comprehend.

We pray to God that this series will be beneficial and useful, that He will open for us and for you the doors of understanding His Book, and that He will make us among those who contemplate His verses and fulfill them as they should. It is an ongoing invitation to dive into this deep sea, seeking God's help and asking Him alone for guidance, success, and righteousness.

Praise be to God, Lord of the Worlds.

5.19 Livestock in the Qur'an: From Matter to Meaning - A New Vision of the Concept of Divine Grace

introduction:

In the realm of Quranic contemplation, words emerge that may appear material on the surface, but carry deep cognitive and spiritual dimensions. "An'am" (cattle) is one of these words, the common understanding of which is associated with well-known domesticated animals. However, careful research into Quranic linguistics and the original manuscripts of the Quran reveals a different vision that elevates the significance of "blessing" in the meanings of "An'am,making it an embodiment of God's spiritual blessings before material ones. The Quran does not mention animals simply because of their biological classification, but rather to connect them to the divine meaning of blessing and bounty.

1. "Al-An'am" and "Al-Na'am": The precision of the Qur'anic script and its impact on the meaning:

The subtle linguistic observation that the common form of the word "al-an'am" (with a long alif) may not be the original spelling in all instances, and that words like "al-na'am" (with a long alif, the plural of "na'mah") and "al-an'am" (also with a long alif, possibly referring to a comparative or other plural of "na'mah") are more frequently used, opens the door to further understanding. If "al-na'am" is used, it immediately redirects the mind to the concept of "na'am" in its broader sense:

- "And leave Me and the deniers of blessings, and grant them respite for a little while" (Al-Muzzammil: 11): Here, "blessing" does not refer to animals, but rather to the vast worldly blessings (money, prestige, health) that the deniers were granted, yet they remained arrogant. This confirms that "blessing" in the Qur'an carries a fundamental spiritual dimension.
- "The like of what was killed of the sacrificial animals" (Al-Ma'idah: 95): In the context of the penalty for hunting, if the fee is "na'am" (plural of "na'mah"), the penalty is not viewed as merely paying for an animal, but rather as compensation for the violation of one of God's "blessings," namely the game itself, which is a blessing that

was wasted. The animals paid as penalty are the physical embodiment of that spiritual blessing that was offered as an offering to God.

2. “Al-An’am” (with a dagger-shaped alif): a sign of divine blessing and favor:

The frequent occurrence of the word "al-an'am" (with a dagger-like alif) (according to your research) instead of the more common "al-ana'am" reinforces this semantic trend. "al-an'am" may refer to:

- A comparative form of “blessing”: as in “the most blessed thing,” or “the best of blessings” that God has bestowed upon His creation.
- Plural of "na'mah" or "na'amaa": meaning prosperity and good living. This leads us to understand that everything mentioned in the context of "an'am" is not simply an animal for meat or riding, but rather living manifestations of God's comprehensive blessings, which include bounty, prosperity, and ease.

conclusion:

A careful examination of the spelling of words such as "an'am" and "na'am," rather than simply the common "ana'am," brings us back to the Quran's fundamental purpose: that these creations are signs that call for contemplation and gratitude, and that they are an integral part of the greatest divine blessing, "The Qur'an is guidance and healing and provision and light for the believers" and the completion of religion ("This day I have perfected for you your religion and completed My favor upon you"). In this understanding, livestock are part of a comprehensive system of blessings, the material and the spiritual beings of which are intertwined.

5.20 Cattle as Signs for Contemplation: Lessons in Creation, Organization, and Subjugation

introduction:

Having established the understanding that "livestock" in the Quran transcends its mere physical significance to be linked to the comprehensive spiritual concept of "blessing," we now turn to explore how the Quran presents these "blessings" as cosmic verses that invite deep contemplation and reveal divine laws of creation, subjugation, and giving. Each of these animals carries a specific meaning that enriches our understanding of the purposes of revelation.

1. Divine Bounty and Subjugation: The Blessing of Giving and Benefit:

The Qur'an mentions livestock in contexts that highlight their great benefit to humans: “And grazing livestock He has created for you; in them you have warmth and [numerous] benefits, and from them you eat.” (An-Nahl: 5) This divine provision is not only evidence of God’s power, but it is also one of the greatest blessings that calls for gratitude and contemplation.

- Warmth and benefits: Refers to direct benefits (wool, down, milk, meat), which are essential for the continuation and well-being of life.
- Subjugation: Reflects how these vast creatures are subdued to serve humanity, by God's permission. This in itself is a great sign that calls for contemplation of the Creator's wisdom and power, which He has placed in subjugating the great to the small. It is the "blessing" of subjugated power, operating in accordance with a higher will.

2. Livestock as a model of order and regularity in creation:

The existence of these animals, their reproduction, and their way of life reflect a delicate cosmic order. Each species was created with a specific purpose and function that complements the environment and humans, forming part of the universal ecological balance.

- “Do they not look at the camels - how they are created?” (Al-Ghashiyah: 17): This direct question about “camels” (even if we interpret them in their Quranic context in Al-Ghashiyah as verses of the Quran, as animals they also represent a sign of God) is an invitation to contemplate the details of their creation, from their unique ability to endure thirst and hunger for weeks, to their physical structure perfectly adapted to the harsh environment of the desert. Every detail of their creation is evidence of divine mastery that sets the most wonderful examples of intricate design.

3. “Eating and drinking” from livestock: a symbolic reading of what is beyond matter:

As we mentioned in the analysis “Beyond Matter: A Symbolic Reading of ‘Eating,’ ‘Drinking,’ and ‘Hunting’ in the Qur’anic Balance,” consuming meat and milk from livestock is not limited to material benefits alone, but extends to deeper dimensions.

- Nourishing the soul and mind: Just as livestock nourish our bodies with energy and vital components, contemplating their creation and benefits nourishes our souls and minds with insight and knowledge, and deepens our sense of gratitude to the Creator.
- The Blessing of Lawful and Pure Food: The Quranic directives regarding ritual slaughter, the sanctity of carrion, and what has been eaten by wild beasts are not merely dry legal rulings. Rather, they are a call to purify sources of livelihood and avoid everything corrupted by injustice and aggression (as in "what has been eaten by wild beasts," which symbolizes brute force that corrupts). True blessings and bounties can only be attained through pure and blessed means, free from corruption or injustice.

conclusion:

The "blessings" in the Holy Quran are contemplative gateways that lead us to a deeper understanding of the comprehensive divine grace. They are not just animals; they are verses that speak of God's power, wisdom, and infinite care for His servants. Contemplating them opens new horizons for contemplating the wondrous order of the universe and the

relationship between matter and spirit. It affirms that everything in existence, even the simplest of creatures, is a "blessing" that warrants gratitude and contemplation, and demonstrates the greatness of divine creativity in its subjugation and order.

5.21 Livestock in the Qur'an: From Material Sustenance to Comprehensive Cognitive Blessings

The Holy Quran mentions "cattle" in multiple contexts, often relating to material sustenance, food, clothing, transportation, and adornment. However, an approach of introspection, which seeks to decode the Quranic discourse and delve into its layers of profound meaning, opens new horizons for understanding "cattle" beyond its literal meaning, encompassing broader connotations related to cognitive and scientific blessings, and even everything that humans have dominated and subjugated for their own benefit.

Traditional and apparent meaning:

In its apparent meaning, "livestock" refers to the well-known livestock, including camels, cows, sheep, and goats. They are mentioned in numerous verses that highlight their benefits to humans, such as the verse: "And grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat." (An-Nahl: 5) and the verse: "And indeed, in grazing livestock is a lesson for you. We give you drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers." (An-Nahl: 66).[1]These verses emphasize the divine subjugation of these creatures to serve humanity and meet its basic needs.

Esoteric interpretation: the dominance of thought and science:

In light of the method of inner contemplation, the concept of "cattle" expands to include a deeper and more comprehensive meaning related to human intellectual and scientific dominance. "Caterpillar" is not limited to domesticated animals alone; it is a symbol of "everything you have intellectually and scientifically dominated." It encompasses all knowledge, sciences, discoveries, and resources that God has harnessed for humanity, enabling them to understand, control, and harness for their benefit.

These "bounties," in their broadest sense, are in reality "new blessings" from God, revealed to man the more he researches, reflects, and contemplates the signs of the universe and the soul. They are not merely material, tangible blessings; rather, we must "take advantage of them" so that they may become:

- Spiritual food: This includes faith-based knowledge that nourishes the soul, a deep understanding of the objectives of Islamic law, and contemplation of God's cosmic and Quranic verses, which yields peace, tranquility, and certainty.
- Scientific Food: This includes all fields of the exact and human sciences, such as discoveries in physics and chemistry, advances in medicine, developments in astronomy, as well as a deep understanding of the history of nations and the laws of societies.

- Industrial and agricultural foods: These are the result of harnessing cosmic and natural laws to achieve material prosperity, such as advanced industries that facilitate human life, and modern agricultural technologies that ensure food security and optimally utilize the land.
- Political and international affairs: This relates to understanding the mechanisms of good governance, building just systems, and managing international relations on the basis of cooperation and justice, in order to achieve peace and prosperity for all of humanity.

The call to "increase it" is a call to constantly strive for knowledge, innovation, and self- and societal development. It is the human responsibility to harness all these "intellectual blessings" not only for their own individual benefit, but also to serve humanity and achieve development on earth in accordance with God's will.

conclusion:

A broad understanding of the term "cattle" in the Holy Quran opens up vast horizons for contemplation and reminds us that God's gifts to humanity are not limited to material things, but encompass everything that humans can master with their intellect and knowledge, harnessing to achieve spiritual, intellectual, and material advancement. It is a call to reflect on all that has been made available to us, to continue to "milk" these blessings with awareness and contemplation, to nourish themselves intellectually and spiritually, and to build a civilization based on the constant pursuit of God's bounty and knowledge.

5.22 The She-Camel: From the Apparent Miracle to the Hidden Sign

introduction:

The story of the she-camel of Salih is one of the most famous stories in the Holy Qur'an, associated in the minds with a supernatural miracle, in which a she-camel emerged from a rock to be a sign for the people of Thamud. But is this the only possible interpretation? This section calls for a rereading of the story in light of a deeper understanding of the language and objectives of the Qur'an, based on clear verses and careful linguistic analysis, transcending literal and direct readings toward a deeper understanding consistent with the spirit of the text and its lofty objectives.

1. Traditional interpretation and proposed interpretation:

- Traditional interpretation: The she-camel of Salih is presented as a real animal, emerging from the rock as a miracle, and the people of Thamud hamstrung the she-camel and thus deserved punishment.

- Proposed Interpretation: The research proposes an alternative interpretation, which holds that “God’s she-camel” is not an animal, but rather a miraculous verbal verse, similar to the verses of the Qur’an in that they are similar and dual, carrying apparent and hidden meanings that require contemplation and reflection.

2. Evidence from the Qur’an:

- {And We gave Thamud the she-camel as a visible sign, but they wronged her. And we do not send the signs except as a warning.} (Al-Isra: 59): The word “visible” refers to insight and understanding, not visual sight.
- {And do not touch it with harm, lest a near punishment seize you.} (Hud: 64): The use of “touch it” instead of “touch it” indicates a moral harm (denial).
- “The Messenger of God said to them, ‘The she-camel of God and her watering place.’” (Ash-Shams: 13): Attributing the she-camel as an animal to God is not commensurate with His majesty.
- Allah has sent down the best statement: a consistent Book, repeated... (Az-Zumar: 23): The Qur’an describes itself as consistent and repeated.

3. Linguistic analysis:

Words such as “camel”, “drink”, “hamster”, “dumdum”, “tremble”, “jasmine” are analyzed to reveal their metaphorical meanings related to understanding and perception.

- “The crops and the palm trees”: “In gardens and springs (26) and crops and palm trees whose fruit is tender (27)” (Ash-Shu’ara’). It is linked to sifting (purifying thoughts) and planting (planting the seeds of understanding).

4. Punishment and punishment:

The emphasis is on the fact that the real torment is in the Hereafter, and that what happened to Thamud was a form of intimidation and a deterrent to correct understanding, not necessarily a physical torment.

- {So the earthquake seized them, and they lay prostrate within their homes.} (Al-A’raf: 78): It is interpreted as psychological and physical states.
- “So they hamstrung her. Then he said, ‘Enjoy yourselves in your homes for three days. That is a promise not to be denied.’” (Hud: 65): The respite for them to think, and the promise is their safety.

5. The purpose of the story:

The story is meant to be frightening and thought-provoking, not merely a historical account.

- “And We do not send the signs except as a warning.” (Al-Isra’: 59)

6. The camel was hamstrung - was the camel killed or was the understanding killed?

- Introduction: Beyond the apparent action:

- Our journey in this series continues to deconstruct the pivotal concepts of the Holy Quran, moving beyond literal and straightforward readings toward a deeper understanding consistent with the spirit of the text and its higher purposes. Having explored the multiple dimensions of murder, coercion, and tyranny, we now turn to a famous Quranic story often associated with a direct and violent act: the story of "hamstringing Salih's she-camel."
- "Fa'qaruha" (they hamstrung her) is a powerful and pivotal word in the Quranic narrative of the story of the people of Thamud and their defiance of their prophet Salih (peace be upon him). This word has been associated in the collective consciousness and traditional interpretations with an unmistakable bloody image: the slaughter of the miraculous she-camel sent by God as a sign to them. But is this the only possible meaning of the word "'aqr"? And is the literal understanding of physical killing consistent with the context and consequences of the story as depicted in the Quran? This article invites us to pause and reconsider, using the tools of linguistic and contextual analysis, to propose an alternative understanding: Was "'aqr" the killing of the body, or the killing of the mind and the inability to comprehend the message?

- 1. Common meaning and questions it raises:
  - The prevailing understanding is simple and straightforward: the people of Thamud, in defiance of their prophet Salih, killed the she-camel (animal), which was a sign from God to them. But this understanding raises questions when placed in the context of the verses:
    - After "hamstringing" her, Salih said to them: "Enjoy yourselves in your homes for three days. That is a promise not to be denied." (Hud: 65) If the actual killing was the miraculous sign, then what is the meaning of granting them another three days of enjoyment before the punishment comes? Doesn't such a reprieve seem strange in the context of such a direct and blatant challenge?
    - The torment that befell them is described as: “So the earthquake seized them, and they lay prostrate within their homes” (Al-A’raf: 78, Hud: 67 - The Shout). The words “earthquake” and “prostrate” (as well as “shout”) carry strong connotations of extreme panic, terror, and mental and physical paralysis, rather than simply describing physical destruction such as an earthquake or lightning strike (although they may accompany it). Is this type of psychological torment directly related to killing an animal?
- 2. Linguistic analysis of the root “A Q R”: beyond slaughter:
  - Returning to the dictionaries of the Arabic language, we find that the root “A Q R” carries a spectrum of meanings that go beyond mere killing or slaughtering:

        - Aqara: to wound (a close meaning, but not necessarily killing).
        - The woman (or the land) became barren, meaning she did not give birth or produce any fruit. It refers to a state of drought, sterility, and the inability to produce.
        - The matter was barren (or barren): it did not have the desired result or consequence, or it was not understood or benefited from.
        - Barrenness: the origin and foundation of something.
        - Real estate: fixed property (land and house).
    - These multiple meanings open the door to a non-material understanding of the verb “to barren.”
- 3. Suggested interpretation: “barrenness of understanding” and not “barrenness of the flesh”:
    - Based on the Qur’anic context and linguistic analysis, an alternative and metaphorical interpretation of “hamstringing the camel” can be proposed:
        - The she-camel as a sign that carries meaning: The she-camel was not just an animal, but rather a “visible sign” (Al-Isra’: 59), that is, a clear sign that carries a message and meaning that requires understanding and deduction.
        - "Hambling the camel" as a failure to understand: "Hambling her" may not mean that they physically killed her, but rather that they were unable to derive the meaning and benefit from this verse, rendering its message "barren" for them. They rejected the "birth" of a new understanding or firm faith from this verse, and it became like a barren woman or land that fails to produce.
        - Their action was without consequence: “Barrenness” can also be understood to mean that their action (denial, rejection, and arrogance) had no good consequence or beneficial outcome for them (they were barren). They squandered the opportunity presented by the verse.
        - "Enjoyment" as a psychological warning: Giving them three days after their "barrenness" (rejection and failure to understand) becomes more logical. It is a warning that leaves them in a state of anticipation, anxiety, and psychological trembling before the final torment that has left them "kneeling" in shock and despair.
        - The connection to "covered hearts": This understanding intersects with other Quranic concepts that describe the state of obstinate disbelievers as having hearts that do not understand ("They have hearts with which they do not understand" - Al-A'raf: 179) or as if their

hearts are covered with veils or coverings that prevent understanding ("And they say, 'Our hearts are covered'" - Al-Baqarah: 88). Their barrenness of the verse is a result of this intellectual and spiritual sterility.

- Conclusion: From physical killing to moral death:
    - Understanding the “hamstringing of the camel” as a failure to understand and deduce meaning, or as an act that had no beneficial consequences due to denial, rather than direct physical killing, provides a reading more consistent with the general Qur’anic context and opens the door to a deeper understanding of the intent of the Qur’anic stories.
    - This interpretation, which is consistent with the series' methodology of transcending a literal understanding of violence, emphasizes that "killing" in the Quranic perspective may extend beyond the physical taking of a life to include "killing meaning," "killing understanding," "killing possibility," and "killing guidance." It is a reminder that God is not only concerned with preserving bodies, but also with preserving minds and hearts from sterility and spiritual aridity, and that rejecting and denying the verses is a form of "barrenness" that leads to spiritual destruction before material destruction. It is a call to approach God's verses not merely as historical events, but as living messages that require understanding, contemplation, and the constant birth of meaning in our lives.

conclusion:

This section calls for a reconsideration of the traditional interpretation of the story of Salih's camel and encourages a deeper understanding of the Holy Quran, one that focuses on contemplating and reflecting on its clear verses, rather than limiting itself to their literal, apparent meanings. Understanding the story of Salih's camel as a miraculous textual verse opens new horizons for understanding the Quran's objectives and invites us to further research and contemplation of its words.

5.23 "What the Wild Animals Ate": From Forbidden Food to a Call for Innovation and Rejection of Stagnation

introduction:

In the realm of profound Quranic interpretation, words do not remain mere literal meanings or direct rulings. Rather, their horizons expand to encompass symbolic meanings and life philosophies. The phrase "what the beasts of prey have eaten," mentioned in Surah Al-Ma'idah as one of the forbidden foods, is a prime example of this. It carries deeper dimensions than its direct literal meaning, transforming into a call for innovation, critical thinking, purifying endeavors from the impurities of blind imitation, and establishing ethical transactions.

1. The apparent and literal meaning:

To begin with, "what a wild animal has eaten" is traditionally understood in Islamic jurisprudence as the remains of prey preyed by a predatory animal (such as a lion or wolf) that was not slaughtered according to Islamic law before its death. Its ruling is forbidden, just like carrion, based on the explicit Quranic verse: "Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [that which is] strangled or beaten [by a wild animal] or fallen [from a fall] or gored [by a wild animal], and that which a wild animal has eaten [from a wild animal], except that which you have slaughtered [in accordance with Islamic law] and that which was slaughtered on stone altars" (Al-Ma'idah: 3).

2. Diving into the depths: Metaphorical and philosophical interpretation:

However, contemplating the jurisprudence of the Quranic language provides a broader and deeper vision of this phrase:

- "Eating" as absorption and integration: The word "eating" is not viewed here in its narrow sense (eating food), but rather is linked to its linguistic root and the concepts of "whole" and "wholeness," denoting complete absorption, comprehensiveness, total integration, and the consumption of all available means. To "eat" something means to exhaust it or blend with it completely, to consume all its aspects.
- The "lion" as a symbol of the pioneering invader and the consumer model: The lion here doesn't just refer to a predatory animal, but rather a symbol of the initiator or pioneer who invades a field (whether scientific, commercial, intellectual, or even social), takes risks, and exhausts all known methods and means in his "battle" or pursuit of a specific goal. This lion may be a symbol of the model that has tried and reached the maximum in its methods, but failed.
- "What the lion ate": Remnants of failure and a worn-out approach: Based on the above, "what the lion ate" metaphorically becomes the failed product, dead end, or fruitless outcome left by that pioneering attempt ("the lion") after exhausting all its means in a certain way and failing. It represents a methodology that has proven ineffective, or an idea that has been completely consumed and is no longer capable of producing or offering something new.
- "Prohibition" as a prohibition against repeating failure and stagnation: The prohibition here goes beyond food to include a prohibition against blind imitation and repeating the same failed experiment with the same tools and methods used by the "seven" and proven unsuccessful. It is a warning against falling into the trap of intellectual and practical stagnation, wasting time and effort on fruitless paths, and expecting different results from the same premises (which is close to the definition of insanity as attributed to Einstein). The prohibition here is a call to innovation, thinking outside the box, and seeking new paths to success.

3. The relationship between buying and selling: Ethics of dealing and living value:

This deep understanding of the concept of “what the lion ate” is linked to the concepts of buying and selling in economics and in the exchange of ideas:

- Selling (following awareness): represents transparency, clarity, and the presentation of the product (whether it is a physical commodity, an idea, or a project) with all its aspects, positive and negative, so that the buyer is fully aware.
- Purchase (evil): represents a conscious and deliberate choice based on clear vision and insight, after the item has been disseminated, displayed, and evaluated.
- Contrast: While "eating the lion" (metaphorically) represents the consumption of failure and stagnation, conscious buying and selling represents an exchange of "living" value based on clarity and integrity, generating new and fruitful results. Integrity in dealing prevents one from becoming a "lion" (an exploiter who consumes what is not rightfully theirs, or who promotes failure) or a "prey" (a blind imitator of failure who consumes what does not benefit them).

4. Practical application: A call for innovation and liberation:

This interpretation is not just a theoretical contemplation, but has clear practical applications in various areas of life:

- In scientific research, it is an explicit call to avoid "eating the past"—that is, repeating research that has proven to be unsuccessful or ineffective. Instead, one should build on previous studies (the "literature review" that represents "what the lion left behind"), identify gaps and unexplored areas (the "what the lion has not yet eaten"), and then innovate using new and different tools and methodologies.
- In entrepreneurship and economics: It is a warning against imitating failed business models or engaging in ill-considered "predatory" investments, while emphasizing the importance of transparency and innovation in delivering real value to society, rather than simply consuming the remnants of others' failed experiments.
- In religious thought and renewal: It is an exhortation not to be content with merely imitating ideas that have been "used up" and are no longer productive, but to seek new horizons for contemplation and independent reasoning in a manner appropriate to each era, without compromising the constants of religion.

Conclusion:

According to this analysis, derived from Quranic linguistics, the phrase "what the beast has eaten" transforms from a mere dietary prohibition into a profound philosophy that encourages critical thinking, calls for transcending blind imitation and intellectual rigidity, and stimulates innovation and renewal. It is a reminder that wisdom lies not simply in following rules, but in understanding their spirit and intent and consciously applying them to avoid the all-consuming paths of failure and strive toward all that is living, productive, and blessed.

5.24 Bees in the Qur’an: Divine Revelation and Healing Honey – A Symbol of Blessed Production and Inner Inspiration

introduction:

At the heart of the Holy Quran, God's signs are revealed in all that He created, even in the smallest of creatures. The bee, with its meticulous organization, tireless work, and healing bounty, is not just an insect; it is a symbol of divine inspiration, fruitful teamwork, and the blessing that carries within it healing. Using the approach of "Qur'anic Linguistics," we will delve into the meanings of the bee, transcending the surface of these verses to their inner wisdom. We will highlight how the bee symbolizes direct divine inspiration (revelation), blessed productivity, and the power of transformation from the ordinary to the sublime, while also referring to its "bellies" as a spiritual or intellectual storehouse.

The Inspiration of Bees: Divine Inspiration and Amazing Harnessing

The pivotal verse in Surah An-Nahl (16:68-69) describes a unique relationship between God and bees: “And your Lord inspired the bee, saying, ‘Take your dwellings in the mountains and in the trees and in what they construct. Then eat from all the fruits and follow the ways of your Lord made easy for you.’ There emerges from their bellies a drink of varying color in which is healing for people. Indeed in that is a sign for a people who give thought.”

- And your Lord inspired the bee: This revelation is not a legislative revelation like the revelation to the prophets. Rather, it is an innate inspiration, an instinct that God instilled in bees to guide them on how to build their homes, collect nectar, and make honey. It is a precise program that bees have followed for millions of years without change. This demonstrates that all creatures, even bees, are subject to God's command and operate within a precise divine system. It is the embodiment of God's absolute power to manage the affairs of His creation and guide them toward what is best and beneficial.
- A model of obedience and submission: The bees respond to this divine revelation by saying, "Take your dwellings in the mountains and in the trees and in what they build." This highlights the bees' absolute obedience to God's command and presents a model for humans of the importance of submitting to God's command and following His guidance in all aspects of life, to be part of the integrated cosmic order.
- {So follow the ways of your Lord made easy for you.} These routes taken by bees, which they travel thousands of kilometers, are “made easy for them,” meaning they are subjected and facilitated. Who made them easy for them? Who equipped them with an engine (a flying device) that even the most modern technology cannot match? This points to divine providence and cosmic subjugation that facilitates the bees’ mission, and it is evidence of God’s dazzling power.

Organization and Teamwork: An Entire Nation

Bees are a world in their own right, similar to the human world in their precise organization and collective work, and they offer a model for a virtuous society:

- “Except for communities like you”: This verse in Surah Al-An’am (6:38) indicates that animals, including bees, are “communities”—organized groups, similar in some respects to human nations. The life of bees is based on absolute cooperation and delicate synergy among the members of the hive. Each bee performs its role in harmony and accord, from collecting nectar, to building hives, to protecting the queen, producing a complex and efficient system. This points to the importance of cooperation and synergy in building human societies and achieving great accomplishments.
- Hexagonal Cells: The regular geometric shape of beehives is not the work of a human engineer, but rather a divine inspiration. The hexagonal shape is one of the most durable shapes, and who taught bees this particular shape? This highlights the perfection of divine creation and the precision of design in the smallest of creatures, presenting a geometric model of perfection and construction.
- Blessed Productivity and Transformation: Bees eat from “all fruits” and “follow the ways of their Lord made easy for them,” bringing forth from their bellies “a drink of varying colors wherein is healing for people.” This symbolizes the blessed productivity that is achieved when a person follows the guidance of their Lord and works with dedication. It is the ability to transform the ordinary (nectar) into something great and blessed (honey), beneficial and healing. This indicates that righteous action, derived from divine guidance, has the power to transform available resources into a greater good for humanity.

Healing and Grace: “From their bellies” and the storehouse of benefit

The honey produced by bees is not just food, but a cure, and the connotation of “from their bellies” deepens the meaning:

- “Therein is healing for mankind.” This fact, mentioned in the Quran centuries ago, has been proven by modern science. Honey is a cure for many ailments, and its various types have diverse medical uses. This is evidence of the scientific miracle of the Quran and that goodness and healing lie in what is directed by God.
- Quranic Order: The Quran's order of beehive types (mountains, trees, arbors) corresponds to the quality and medicinal benefits of honey. The best type of honey is mountain honey. This demonstrates the accuracy of the Quranic description and its consideration of natural characteristics.
- "From their bellies": The spiritual and intellectual storehouse. "The bellies" here do not only refer to the bee's physical digestive system, but can also symbolize its inner, spiritual, or intellectual storehouse. Just as bees transform nectar into honey through

a complex internal process, so too, when humans receive "God's revelation" (guidance and inspiration) and contemplate "all the fruits" (knowledge and experience), they transform them into the "honey" of wisdom, insight, and benefit that "comes from their bellies," that is, from the depths of their thoughts and spirit. Healing here is not limited to physical healing, but extends to include spiritual, intellectual, and social healing. Divine guidance and divine knowledge are a cure for ignorance, doubt, corruption, and deviation. They reform hearts, purify souls, and reform society.

Linguistic connotations of the word "bee": giving, effort, and claim

The word "bee" in the Arabic language carries multiple meanings that enrich the Quranic connotations:

- Bees: A group of bees or honey flies, which is the common name for the creature.
- Nahala: to give, donate, or bestow something. This meaning is completely consistent with the abundant gifts bees give to humans in the form of honey and healing.
- Nahala: Weak, emaciated, thin. This meaning may refer to the great effort bees exert in their tireless work to collect nectar and make honey, which gives greater value to their product.
- To claim: to claim or attribute to oneself something that is not one's own. This meaning may be a reminder for people not to attribute credit to themselves, but rather to God, who inspired the bee to perform this amazing work, and not to claim attributes that are not theirs.

conclusion:

The bee in the Qur'an is not just an insect, but a cosmic sign that calls for contemplation and reflection. It is a symbol of divine inspiration that guides everything, precise organization, fruitful teamwork, and the blessing that carries within it comprehensive healing. It is a reminder to humanity of God's power, wisdom, and care, and an invitation to emulate the bee in its tireless work and healing giving, and to search within its "bellies" for the storehouse of wisdom and benefit that it can offer to the entire world. Indeed in that is a sign for a people who reflect.

5.25 Lice and Frogs: Verses of Humiliation and Testing of Tyrants

introduction:

In the stories of the Holy Qur'an, small creatures and seemingly ordinary events are not merely used for historical narration; rather, they carry profound meanings and profound lessons. The story of Pharaoh's miracles with Moses, peace be upon him, and the appearance of "lice" and "frogs" that occurred, presents a unique model of how God uses the simplest of His creations to humiliate tyrants, expose the falsity of their power, and provide opportunities for repentance for those who wish. These are "detailed" verses designed to have a profound psychological impact and shake the throne of arrogance.

1. Lice: a symbol of psychological distress and humiliation of pride:

When God sent lice upon Pharaoh and his people, it was not just an annoying insect, but had a profound psychological and moral impact:

- Distress and suffocation: Lice symbolize psychological distress, suffocation, and the feeling that simple, out-of-control issues are piling up and becoming overwhelming. Imagine arrogant tyrants, with power and influence, plagued by tiny creatures they cannot see or feel crawling on them, their belongings, and their food. This crushes their pride and makes them feel helpless in the face of a simple matter they cannot control or eliminate.
- Shattering the False Illusion of Power: Pharaoh, who claimed divinity and controlled people with his power and army, is tested by those weaker than him, exposing the falsity of his claims and the greatness of his alleged power. This trial is not so much physical as psychological, striking at the core of the tyrant's false pride.

2. Frogs: a symbol of chaos and disorder:

As for the frogs, they came to complete the scene of humiliation and add another meaning to it:

- Chaos and disorder: Frogs filling every space, from homes to food to beds, symbolize the rampant chaos and disorder that tyrants are trying to impose by force. It represents a loss of control over living reality and a failure to maintain security and comfort.
- The Threat of False Stability: Tyrants build their rule on the foundations of artificial order and absolute control. The advent of frogs lurking around every corner undermines the tyrants' security and exposes the falsity of their false rule, revealing their inability to protect themselves and their subjects from the simplest of creatures.

3. Detailed verses: an opportunity for contemplation and a punishment for the arrogant:

The Qur’an describes these events as “detailed signs”:

- So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.[1](Al-A'raf: 133).
- "Detailed Verses": These are clear and specific proofs, specifically designed to challenge the arrogance of Pharaoh and his people. Each verse came to strike at a

weak point in their system or in their psyches. These verses were successive opportunities for guidance and repentance for those who desired it, and punishment for those who were arrogant and persisted in their stubbornness.

- Moral Punishment: These events were not merely physical punishments, but were intended to inflict psychological and moral paralysis and internal humiliation on the tyrants, causing them to suffer by being denied understanding and insight, and depriving them of the blessings that comfort the hearts of the contemplative and faithful.

conclusion:

The stories of the lice and the frogs in the Holy Quran offer us a powerful lesson in God's greatness and His ability to humiliate the arrogant with the help of His weakest creation. These are not just historical accounts; they are symbols of the meaning of lesser punishment: preventing true understanding, shattering false pride, and revealing the falsity of power in contrast to God's. These verses invite us to reflect on how God uses the weak to undermine the foundations of the strong. They urge us to be humble and accept the truth, regardless of its source, before we suffer the same psychological distress and internal collapse that befalls tyrants.

5.26 The concept of "alarmed donkeys" in the Qur'an: fleeing from the truth

The eloquence of the Holy Quran and the depth of its meanings are evident in its parables and similes, which it uses to describe people, not merely for literal description, but to portray spiritual realities in the most eloquent and impactful ways. Among these eloquent similes found in Surat Al-Muddaththir is the description of those who turn away from the truth as “frantic donkeys, fleeing from a lion.” This Quranic parable carries profound meanings that go beyond the apparent animalistic simile, painting a vivid picture of those who choose the path of turning away and fleeing from the light of guidance.

The Holy Verses:

God Almighty says in Surat Al-Muddaththir, describing the state of those who turn away:

“So why do they turn away from the reminder? (49) As if they were wild donkeys (50) Fleeing from a fierce lion.” (51)

Linguistic and traditional interpretation:

- "Scared donkeys": plural of "donkey." "Scared" is one that is startled and extremely frightened by something that frightens it, or one that seeks to flee and escape. What is meant here is wild donkeys, which are known for their intense fear and panic.
- "Qaswara": means lion. It is said that it is one of the names of the lion.

The traditional interpretation of these verses suggests that the state of those who turn away from the Qur'an and its remembrance is similar to that of wild donkeys attacked by a lion, which flee in all directions in terror and escapism, without any awareness or consideration of what they are fleeing from or where they are going. They flee from hearing the truth and the Qur'an just as these donkeys flee from a lion.

Symbolic interpretation in light of the method of esoteric contemplation:

Given the contemplative approach we follow in this series, which seeks out the deeper meanings behind appearances, this proverb can be understood as follows:

- The frightened donkeys (symbol): They don't just symbolize beasts, but rather a certain mentality or psychological state in humans. They represent people who are overcome by ignorance, stubbornness, or fear of truth and change. These people flee from guidance and light without thinking, driven by their instincts and outdated habits, or by an absolute ignorance that prevents them from realizing the value of what they are fleeing from. They refuse to understand and contemplate, preferring to evade facing the truth that might shake their inherited convictions or their new responsibilities. They are like a donkey carrying books without knowing what is in them, refusing to benefit from the guidance they have.
- Al-Qasura (Symbol): "Al-Qasura" here represents truth, awareness, or Quranic guidance itself. It is the spiritual and cognitive force that comes to awaken hearts and change concepts. However, those who oppose this "truth" see something that frightens them and threatens their comfort, interests, or customs, so they flee from it as a weak person flees from a force whose nature they do not understand or which they fear confronting.
- The simile: This is not intended to insult humans and demean them by likening them to animals. Rather, it accurately depicts the state of extreme and unjustified aversion to the truth and the instinctive flight from confronting the divine reminder. It demonstrates that this aversion is not the result of an argument or evidence, but rather of a state of inner fear or blind stubbornness that prevents acceptance of the truth.

Linking to the context of the Surah:

These verses come in Surah Al-Muddaththir, which begins with the Prophet's (peace and blessings be upon him) call to rise up and warn, and then threatens those who turn away from the truth and describes their condition. This simile serves to emphasize the extent of the misguidance of those who turn away, who reject the clear light of truth and flee from it like a wild animal from a hunter, without contemplation or consideration of the consequences of this flight. Surah Al-Muddaththir itself was revealed in the context of calling people to monotheism and the message, and this rejection described in the verses represents the essence of the polytheists' attitude toward the Prophet's (peace and blessings be upon him) message.

Conclusion:

The parable of the "frightened donkeys" in the Holy Quran is not just a passing metaphor. Rather, it is a profound symbolic image depicting the state of those who reject guidance and flee from the light of truth, without any argument or proof, but rather out of ignorance, stubbornness, or fear of change. It is a call for us all to contemplate God's verses and not to be among those who flee from the truth and turn away from remembrance. Rather, to be among those who embrace awareness and knowledge with open hearts and reflective minds.

5.27 Locusts in the Qur'an: A Symbol of "Destructive Succession" and a Sign of the Impotence of Tyranny

introduction:

The Holy Quran mentions "locusts" among the detailed verses sent by God upon the people of Pharaoh, not merely as an agricultural insect, but as a symbol of a successive and destructive force, revealing the impotence and weakness of tyranny before God's plan. The mention of locusts in Surat Al-A'raf (verse 133) is a call to contemplate how God subjugates the weakest of His creatures to accomplish His signs, and how these signs represent a warning and proof of His absolute power and the weakness of those who are arrogant.

1. Locusts as a sign of God's signs upon the people of Pharaoh:

The Holy Verse mentions locusts among the successive punishments: "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." (Al-A'raf: 133)

- A symbol of succession and destructive intensity: Locusts are known for their massive armies that devour everything green and dry, spreading at an astonishing speed. In this context, locusts symbolize a successive force (the succession of God's signs and punishments), intense, unstoppable, and uncontrollable, destroying all manifestations of the wealth and material power of Pharaoh's people.
- The destructive power that is invisible in its appearance: Locusts, individually, are small, but in groups, they become a formidable force. This symbolizes that God's power does not depend on the apparent size or strength of the messenger, but on the divine will that harnesses even the weakest creatures to accomplish His will.

2. Symbolic connotations of "locusts":

- Revealing the Weakness of Tyranny: Despite all the power and soldiers Pharaoh possessed, he was completely helpless against the locust invasion that was destroying their economic power and livelihood. This highlights the absolute weakness of human tyranny and its arrogance before the power of God, manifested in the simplest of creatures.

- A symbol of the punishment due to arrogance and criminality: The locusts here are not merely a natural phenomenon, but rather a divine punishment sent (We sent upon them) as a result of the arrogance and criminality of Pharaoh and his people. They are a reminder that arrogance toward the truth leads to dire consequences, and these consequences may be imposed by unexpected means.
- Devouring Blessings and Destroying Production: Locusts are known for their ability to devour crops. In the context of Pharaoh's people, who enjoyed abundant wealth, locusts symbolized the deprivation of this blessing and the destruction of their sources of production, thus depriving them of their basic material strength. They also demonstrated that their agriculture and wealth were in God's hands.

3. Locusts in other verses: as a symbol of exodus and spread:

Although the most prominent context is Surah Al-A'raf, the word "locusts" is mentioned in Surah Al-Qamar (verse 7) in the context of people emerging from their graves on the Day of Resurrection: “With downcast eyes, they will emerge from the graves as if they were locusts scattered.”

- Symbol of abundance and rapid spread: This simile emphasizes the abundance of people, their rush and their rapid spread from the graves on the Day of Resurrection, just like an army of locusts spreading across the earth.
- Indicating helplessness and chaos (in this context): Unlike the organized locusts in their destructive movement, here the simile may refer to a state of chaos, bewilderment, and multitude that emerges without a clear goal, with their inability to determine their fate.

conclusion:

The "locusts" in the Holy Quran transcend being a mere insect, becoming a powerful symbol of the "destructive succession" of God's signs and punishments upon the arrogant. They reveal the weakness of tyranny and the powerlessness of humankind before God's subjugation of His weakest creations. Whether they appear as one of God's soldiers devouring the physical strength of tyrants, or as an image of the scattered masses of humanity on the Day of Judgment, the locusts are a sign that calls for contemplation of God's absolute power, the necessity of humility, and the realization that all power other than God's is fleeting and fragile, unable to withstand His will and decree.

5.28 Seven and the Number Seven: Manifestations of Power and Order in the Qur’anic Discourse

introduction:

Within the fabric of the Qur'an's intricate discourse, meanings and words intertwine to reveal profound connotations that transcend the apparent meaning of words. The number "seven," with its symbolism of perfection and order, meets the concept of "seven" as a

symbol of power and dominance, painting for us a philosophical picture of the manifestations of divine power and its laws in creation and life. This convergence invites us to reflect on the relationship between the dominant force (the lion as an example of the seven) and the precise cosmic order symbolized by the number seven, and how this force does not operate randomly, but rather within an integrated divine context.

1. “The Seven” in its symbolic meaning: power, dominance, and the affliction of injustice:

Although the “lion” in Surah Al-Ma’idah (“And what the beast has eaten”) refers to a predatory animal in the context of a legal ruling regarding forbidden food, we have previously discussed this concept as a symbol of the remnants of failure and intellectual stagnation.

However, the “lion” in its general meaning, with the lion on its head, symbolizes in Arab cultures and rhetoric:

- Power and dominance: The lion is the king of the jungle, dominant and not easily defeated. This power can be good (in the context of protecting the natural order) or evil (in the context of predation and oppression).
- Aggression and boldness: The lion attacks its prey without hesitation, which represents the aspect of boldness and initiative.
- Enforcing order: Even in the animal kingdom, the lion imposes a certain order (life cycle, territorial determination).

2. The number “seven”: the system of perfection and mastery:

We have previously discussed the significance of the number “seven” as a symbol of perfection, completion, and the perfect order in creation and legislation:

- Cosmic creation: the seven heavens as a symbol of cosmic perfection and order.
- Divine legislation: performing the seven circumambulations and the seven walks of the Sa’i as an indication of the perfection of the rituals.
- Time systems: The seven years in the story of Joseph as an indication of completed time cycles.

3. The convergence of “seven” and “the number seven”: power within a divine system:

When we connect the qualities of the lion (seven) with the significance of the number seven, we have a new understanding:

- Organized Power: The power of "seven" (which can refer to any dominant force in existence, whether natural, human, or even a force of oppression) is not random or chaotic. Rather, it operates within a precise and well-defined cosmic system (the number seven).
- Perfection in control: Even the lion's predatory power is not absolute, but is limited by God's laws of the universe. It is part of an integrated ecosystem, with a specific

role within the cycle of life. The perfection of this power is revealed in its operation within this system.

- The Tribulation of Legalized Injustice: If the "seven" symbolizes injustice or tyranny that invades and dominates, then this injustice cannot continue outside the divine order. It is determined by "seven"—that is, by its perfect justice and timing—and has a definite end within this perfect divine order. Injustice has a "punishment" (withholding) from God's blessings, and "days" (a specific period of time) to enjoy before it is visited by a complete and definite divine punishment.
- A call to contemplate God's laws: This connection invites reflection that even brutal or domineering forces are part of a greater divine order, one whose precise framework cannot be breached. It is a sign for those who reflect that God is in control, and that no force that spreads corruption will persist outside the framework of His power and wisdom.

conclusion:

The combination of the concept of "seven" (especially as a reference to a lion) with the number "seven" in the Qur'anic discourse reveals a profound philosophy: that power, no matter how great and no matter how dominating and predatory it may appear, is in fact part of an integrated and perfect divine system. This power is not chaotic; rather, it operates according to laws and regulations determined by God, symbolizing the perfection of His management and complete justice. This contemplation invites us to trust in God's system, and that every oppressor or tyrant, no matter how powerful, is governed by a divine system symbolized by the number seven, and that they will ultimately meet an inevitable fate within this perfect and just system.

5.29 “Camels” in the Qur’an: Verses, Not Animals – Implications of Deep Thought in Surah Al-Ghashiya

introduction:

Our understanding of some Quranic verses has often been tied to their immediate, literal meanings, which can obscure their deeper dimensions and lofty objectives. Among these verses is the one in Surat al-Ghashiyah: “Do they not look at the camels - how they are created? And at the sky, how it is raised? And at the mountains, how they are erected? And at the earth, how it is spread out?” (al-Ghashiyah: 17-20). Re-examining these verses, as presented by the approach of “Qur’anic Linguistics,” invites us to transcend the literal understanding of “camels” as animals, and of “the sky,” “mountains,” and “the earth” as physical entities, to a symbolic and semantic understanding that connects them to the essence of the Quranic message itself.

1. Rejecting the literal interpretation of “camels”: A call for insightful contemplation:

The question this interpretation raises is: Why didn't God use more direct terms like "camels" or "camels" if the reference was to known animals? This question suggests that the common understanding may be based on "similarities" (superficial appearances) and that early interpretations may have been hasty and lacked sufficient reflection. The verses are not speaking of animals in this context, but rather of God's cosmic and Quranic verses as a whole.

2. Linguistic re-examination of key terms:

- {Afala yanthurunu}: This phrase is not a call for superficial contemplation. Rather, it is a profound analysis that begins with “A” (for the question that stimulates the mind), then “Fala” (from “Fala ra’sahu” meaning to search, scrutinize, and investigate the truth of something), and ends with “Yanthurunu” (meaning to look with insight and deliberation, not just a passing glance). It is a call to investigate and scrutinize the truth of what is presented to them.
- To the camels - how they were created.
    - "Camel" is stated to be a "multiple and dual" word (having multiple and dual meanings), from the root "abal".
    - Referring to dictionaries, we find that the word “apple” has multiple meanings that go beyond animals: recovery from illness, the fruition of a tree, victory over a person, the flow of water, diligence in a matter, testing a person, making a garment worn out (wearing it out), overcoming a worry, showing strength and courage in war.
    - Suggested interpretation: “Camels” are the Qur’anic verses themselves, which carry these profound characteristics:
        - Heals spiritual and intellectual diseases: like a healer of ignorance and misguidance.
        - It produces intellectual fruits (insights): it generates new meanings and deep contemplation.
        - Convincing (overpowering): with its strength and conclusive argument.
        - It can be misused or misunderstood (“wears out” with long use): it may be misunderstood or neglected in its management.
        - Test people: in the extent of their faith and their ability to reflect.
        - It can overpower those who do not understand it: with its strong and unfalsifiable argument.
    - “How were they created?” Here the question is not about the creation of animals, but rather about how these Qur’anic verses were constructed, and how their multi-layered meanings were divinely shaped to be so turbulent, profound, and influential.

- And to the heaven, how it is raised!
    - “Sky” here does not refer to the physical sky, but rather to the sublime, elevated, and true meanings of the Qur’an. “He rose with his thoughts” means he ascended and was elevated by them.
    - "How it was raised": How these sublime meanings were "raised" or remained unattainable except for the "purified" (those with pure hearts), or those who contemplate sincerely and distance themselves from the impurities of tradition and desires. These are meanings that cannot be attained by superficial contemplation.
- And to the mountains, how they are erected.
    - The "mountains" here are not physical mountains. Rather, they refer to arrogant and powerful leaders (the "first nature" that is difficult to move), who are like mountains in their hardness and stubbornness.
    - "Nasabat" (from "nasabah"): has several meanings, including "they were appointed or installed" (i.e. they took on leadership positions), or "they were deceived and a trap was set for them."
    - Suggested Interpretation: How these "mountain-like" leaders set up (or set themselves up) obstacles to a true understanding of the Quran, and how they deceive people (set intellectual traps for them) by promoting superficial or distorted interpretations. They are "our masters and our leaders, and they have led us astray from the path."
- And to the earth, how it was spread out.
    - "Earth" here is not the physical earth. Rather, it is from "satisfaction and contentment."
    - It refers to people who are satisfied with worldly life and superficial interpretations inherited from their ancestors, and who do not make an effort to contemplate deeply.
    - "It has been flattened": How their understanding has been "flattened" (made superficial and narrow-minded) by these "mountains" (leaders) regarding the true meanings of the Quran. They do not aspire to lofty meanings, but are content with what is on the surface.

3. Contextual connection to the end of the Surah: Reminder and moral torment:

These verses then come with instructions to the Prophet, may God bless him and grant him peace:

- {So remind, for you are only a reminder. You are not a controller over them.} The Prophet's role is to remind them of the Quran and its profound verses and meanings, not to force them to believe or contemplate. "A controller" (with a "sad") indicates

dominance and control, something the Prophet does not have over people's hearts and minds.

- Except for he who turns away and disbelieves, then Allah will punish him with the greatest punishment.
    - “Torment” here, from the root “adhbah” (to prevent and deprive), is not necessarily just a physical punishment.
    - The “lesser torment” in this life is being prevented from understanding the true and deeper meanings of the Qur’an and the cosmic verses, and being deprived of the blessings of insight and contemplation.
    - The “greatest punishment” is eternal prohibition from entering Paradise in the Hereafter, and deprivation of God’s greatest blessing.
- “Indeed, to Us is their return, and then indeed, upon Us is their account.” The ultimate responsibility for retribution and accountability lies with God alone, which confirms that the call to contemplation is a call to self-awareness, not coercion.

a summary:

Surah al-Ghashiyah, read in this profound way, is not only an invitation to observe the beauty of the sky, the mountains, and the physical earth, but also a profound instruction to reflect on the creation and impact of the Qur’anic verses themselves: how they were constructed and orchestrated, how their sublime meanings are obscured from some, how arrogant leaders (“the mountains”) can become obstacles to their understanding, and how people content with superficiality (“the earth”) have their understanding flattened by their aversion. The ultimate message is a call to deep contemplation of the Qur’an, with the understanding that those who turn away from this deeper engagement after being reminded will face divine consequences: they will be denied an understanding of the spiritual blessings of this world and the Paradise of the Hereafter.

5.30 The whale in the Qur’an: a symbol of “encompassing containment” and the transformation from darkness to light

introduction:

The story of Jonah (peace be upon him) and the whale in the Holy Quran is one of the most profound stories. It is not merely a narration of a supernatural event, but rather a symbol of the stages of trial, repentance, and spiritual transformation. The "whale," this magnificent creature, transcends being a mere sea animal to embody a deeper meaning, revealed by "Qur'anic linguistics" through an analysis of its linguistic structure. The "whale" symbolizes "encompassing containment," representing the end of a stage and the beginning of a transformation.

1. Analysis of the word “whale” (H W T) using the Quranic linguistics method:

To understand the meaning of “whale” in depth, we delve into analyzing its root “H W T” on two levels:

- The first method: literal analysis (the meanings of single letters):
    - The letter "Ha" (ح): carries connotations of encompassing, containing, life, wisdom, truth, praise, and forbearance. Here, "encompassing, containing, and life" are most prominent.
    - The letter waw "wa": indicates connection, gathering, affection, awareness, occurrence, entry, and concealment. "Connection, gathering, or concealment/vessel" are the most prominent indications.
    - The letter "T": indicates repentance, completion, completion, continuity, cessation, and conclusion. "Completion, cessation, or conclusion" is the most prominent indication.

Synthesis of meanings: "H and T" can be understood as a process that combines: enclosure, containment, and life ("H"), with connection and gathering ("W"), leading to completion, cessation, or conclusion ("T"). "The whale" could mean: the encompassing, all-encompassing vessel that represents the end or completion of a stage, or life that has been contained and brought to a point of cessation or completion. In the context of the story of Jonah, the whale is the creature that surrounded Jonah and gathered him in its belly for a specific period or until he fully repented, to symbolize complete containment that represents the end of the stage of "escape" and the beginning of a new stage of "repentance."

- The second method: Pair analysis (integrated binary):

We divide the root into two pairs: "haw" (ح و) and "wat" (و ت).

- The meaning of the pair "Haw" (ح و): It represents the interaction of the letters "H" (encompassing, containing, life, truth) and "Waw" (connection, gathering, affection, awareness). This pair strongly indicates comprehensive containment, conscious encompassment, or connected life. It represents a state of gathering, joining, and deep containment, like the word "حوَى" or "احْت".
- The meaning of the pair "wat" (و ت): It represents the interaction of the letters waw (connection, awareness, occurrence, concealment) and ta' (completion, repentance, stopping, conclusion). This pair may indicate a final connection, awareness that leads to repentance or stopping, completion and completion, or temporary concealment. It represents the end or completion of a state. (The inverted "t w" may be related to "to" meaning "now" or "instant").

Combining the semantics of the pair ("Haw" + "Wat"): We combine the semantics of the pair: "comprehensive containment/conscious envelopment" ("Haw") + "final

connection/completion and cessation" ("Wat"). The extracted meaning: "Wat" is the entity or circumstance that carries out a comprehensive process of containing and enclosing something, bringing it to a point of completion, cessation, or the end of a stage.

2. “The Whale” in the Context of the Story of Jonah: Divine Containment and Spiritual Transformation:

In the context of the story of Jonah, these structural implications are clearly evident:

- The symbol of "divine complete and encompassing containment": The whale is a symbol of the "divine complete and encompassing containment" (Hu) that brought Jonah's apparent movement to a halt and brought him to a point of pause, repentance, and reflection (Wat). It is not just a fish, but rather the embodiment of the state of deep containment that precedes transformation and repentance.
- Trials and Dilemmas: The whale represents severe trials and dilemmas that can only be avoided by turning to God. The belly of the whale symbolizes the deepest levels of psychological and spiritual distress and successive layers of darkness (the darkness of night, the darkness of the sea, and the darkness of the belly of the whale).
- Repentance and Confession of Mistakes: Jonah's supplication in the belly of the whale, "There is no god but You; exalted are You. Indeed, I was among the wrongdoers," represents the pinnacle of sincere repentance, acknowledgment of shortcomings, and a sincere return to God. This is the true stopping point that leads to transformation.
- Emerging from darkness and entering light after containment: Jonah's emergence from the belly of the whale symbolizes salvation from crises, liberation from the darkness of the self and the environment, and a return to light after a period of forced containment and contemplation. It marks the end of one phase and the beginning of a new one of awareness and enlightenment.
- Quranic verses confirm the meaning:
    - {So the fish swallowed him, and he was blameworthy.} Swallowing is the pinnacle of containment (“Haw”), and his being blameworthy indicates that he has reached the point of finality or blame (“Wat”).
    - {Had he not been among those who glorify Allah, he would have remained within its belly until the Day of Resurrection.}: It is glorification that ended the state of cessation (“Wa-wa-t”) within containment (“Ha-wa-ha”), to confirm that glorification and repentance are the key to exiting this “darkness.”
- **Jonah's Prayer in the Belly of the Whale: Exploiting the Supreme Law**
  The idea is integrated into it: “When Jonah found himself in triple darkness, where all biological and physical laws dictated his inevitable destruction, his supplication was: ‘There is no god but You; glory be to You. Indeed, I was among the wrongdoers.’ Here, ‘Glory be to You’ was not merely a declaration of sanctification, but rather an acknowledgment that God is above the laws of the whale, its stomach, and its bile,

and that He is the One who established this law and is able to transcend it. This acknowledgment with a ‘high energy’ (i.e., with a firm conviction in God’s greatness and absolute power) was one of the reasons for his salvation, as if he had exploited the ‘highest law,’ which is that God is above any law He established and is the Creator of all laws. This moment was the embodiment of absolute trust and a deep understanding that the One who established laws is able to break or transcend them for a profound wisdom, thus demonstrating the perfection of His power and greatness.”

conclusion:

By analyzing the components of the root "ḥūt" (both individual letters and the pairs "ḥūt" and "wūt"), "ḥūt" can be understood in its Quranic context as a symbol of "all-encompassing and encompassing" (ḥūt), representing the end, cessation, or completion of a stage (wūt). It embodies the state in which a person may find themselves surrounded by circumstances or emotions that force them to pause, reflect, and repent, as a prelude to moving on to a new stage. The whale is not merely a sea creature; it is the embodiment of "spiritual darkness" or "affliction" that embraces a person, pushing them toward repentance and enlightenment, thus offering a profound lesson in change and transformation.

5.31 The Raven in the Qur’an: The Silent Teacher between the Significance of Heavenly Inspiration and the Symbolism of Addressing Misdeeds

introduction:

In the story of the two sons of Adam, Cain and Abel, the "crow" appears in the Qur'an not as a passing creature, but as a profound symbol of the silent divine teacher, a role model of humility, and a key to insight. This story, with its symbolic details, highlights how God Almighty can harness the simplest of His creations to teach humanity the greatest lessons, demonstrating that wisdom can come from an unexpected source, and that ignorance can blind a person to even the most basic of concepts. Here, using the approach of "Qur'anic Linguistics," we go beyond a literal understanding of the story to delve into its structural and symbolic implications that touch upon humanity's intellectual and spiritual struggles.

1. The Raven in the Story of Adam’s Sons: The Apparent Scene and Primary Symbolism:

The raven is mentioned in the context of teaching Cain how to cover his brother’s shame, after he committed the first human murder: “So God sent a raven, scratching the ground, to show him how to cover his brother’s shame. He said, ‘Woe to me! Am I unable to be like this raven and cover my brother’s shame?’ So he became one of the regretful ones.” (Al-Ma’idah: 31)

- Symbol of divine education and inspiration: The education here did not come from a sage or prophet, but from a raven. This symbolizes that God Almighty is the ultimate teacher, and He can send knowledge and inspiration from any source He wishes,

even if it appears humble. It is a sign that true inspiration can come from God's cosmic signs that arrogant humans might overlook. The raven, by its direct action, provided a practical lesson, demonstrating that learning is not limited to words, but manifests itself in action, experience, and contemplation of the observable laws of the universe.

- A symbol of benefiting from lesser creatures: A lesson in intellectual humility: The scene in which man, whom God has honored and subjected to everything in the heavens and the earth, learns a fundamental lesson from a crow carries profound connotations that call for the rejection of arrogance and condescension towards the sources of knowledge. It reminds man that wisdom is his goal, and he seeks it wherever he finds it, even if it comes from a seemingly lesser creature. Furthermore, solving major problems may begin with understanding the simplest solutions, and that sometimes the ultimate answer lies in the fundamentals we overlook.
- A symbol of human imperfection and the need to seek wisdom: Cain's admission, "I could not be like this raven," emphasizes human imperfection and negligence. The scene highlights that even with the intelligence and discernment bestowed upon us, humans may be ignorant of the simplest matters or overlook obvious solutions that would otherwise be available to them. This imperfection calls for constant humility, a search for wisdom, and not to be deceived by apparent knowledge. The raven here represents the insight that Cain lacked at the moment of the crime and afterwards.

2. Transcending the literal: The raven from the perspective of “Qur’anic linguistics”: Symbolism of inspiration and treatment of shortcomings:

The interpretation of the “crow” in the story of Adam’s two sons goes beyond being merely a bird that teaches burial in the literal sense, to become a deeper symbol connected to the structure of the word itself:

- "The Raven" (from the root "g-r-b" = to banish, to reveal, to conceal): The raven becomes a symbol of "every educational influence from heaven that comes to banish (remove and reveal) our dark vices and restore hope." The raven, by its act of "searching the ground" (searching the inner workings of things), banishes and reveals what was hidden or unknown, symbolizing the process of uncovering hidden truths and banishing what is harmful.
- "Al-Sawwa": The Dark Side and Internal and External Corruption: "Al-Sawwa" here is not just the physical body of the murdered brother, but rather represents the dark side, the shame, the corruption, and the negative consequences of the wrongdoing. It is everything that harms the self and society and constitutes a "shame" that must be covered up and addressed.
- Divine Inspiration to Address Flaws: The "raven" represents heavenly inspiration, revelation, or even common sense and insight, which teaches us how to deal with our flaws, corruption, and the consequences of our mistakes (our "shameful deeds"). It teaches us the necessity of "alienating," that is, uncovering these faults (rather

than trying to hide and bury them superficially, as Cain first did, "covering his brother's shame"), then addressing and purifying the soul of them, removing them from the path of our lives, lest they spoil all that is beautiful.

- Linking to the concept of "killing" as extinguishing falsehood: In the context of this story, Cain's "killing" of his brother Abel can be understood not only as the taking of a life, but also as the "extinguishing" of the truth and righteousness that Abel represented. The raven came to teach Cain how to "extinguish" (remove and conceal) this "shame" resulting from the act of "extinguishing the truth" and how to deal with the dire consequences of his dark deeds. This emphasizes that the Qur'an uses the term "killing" in a broader sense, including the extinguishing of thought, methodology, or righteousness.

Conclusion: Towards a symbolic activation of the Qur'an:

The raven in the Holy Quran is not just a passing occurrence, but a silent teacher conveying profound messages: the message of divine inspiration that comes from where humans least expect; the message of humility that calls for benefiting from all creatures and phenomena; and the message of human imperfection that drives the constant search for wisdom and insight. Just as Cain learned from the raven, humans can learn from every sign in the universe if they contemplate with insight, not just superficial meaning. This symbolic reading, based on linguistic and structural analysis of Quranic terminology, frees concepts such as murder and the raven from their limited, literal, and sometimes mythical, framework. It activates the Quran's message as a true force for reform and enlightenment, capable of diagnosing our intellectual and spiritual ills and providing effective treatment for them in all times and places.

5.32 Birds in the Qur'an: From Ababilian Glorification to the Logic of Inner Contemplation

introduction:

Birds are mentioned in the Holy Quran in multiple contexts that go beyond simply referring to a living creature. They carry profound connotations, ranging from a sign of the Creator's greatness to symbols of knowledge and subjugation, to the concept of the "Ababil birds," which embody the power of truth to refute falsehood. Furthermore, the "language of birds" bestowed upon Solomon, peace be upon him, opens a wide door to contemplation in understanding the inner messages and how to decode verses that may seem "shaky" to some minds.

1. Birds as a cosmic sign: glorification, creation, and subjugation:

Birds, by flying in the sky, are a great sign of God's power and mastery:

- A verse about creation and subjugation: "Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are

signs for a people who believe."[1](An-Nahl: 79). This verse calls for reflection on how God holds these creatures in the air without visible pillars, which symbolizes His infinite power to manage the universe.

- A verse about glorification and awareness: "Have you not seen that to Allah glorifies whoever is in the heavens and the earth and the birds with outspread wings? Each has known his prayer and his glorification. And Allah is Knowing of what they do."[2](An-Nur: 41). The birds' glorification here is not just a sound, but rather an innate awareness and acknowledgment of the Creator's power, calling on man to raise his awareness to glorify God as He should be glorified.

- Birds in the Story of Abraham: Reviving Dead Meanings: The story of Abraham, peace be upon him, and four birds (Surat Al-Baqarah: 260) carries deeper connotations than a mere physical resurrection. "Bring them to you" (cut them apart and join them or bring them together), then "place a portion of them on every mountain," then call them to come running. This process may symbolize:

    - Reviving dead meanings in souls: Just as a bird returns to life after being scattered, so too can living meanings of faith or ideas be resurrected and gathered again after being scattered or dead in hearts.

    - The unity of universal truths: despite the separation of parts, they return to integration, indicating that universal and intellectual truths, no matter how distant their parts, can be brought together and revived through contemplation and certainty.

2. "The Ababil Birds": The power of contemplation and knowledge in refuting falsehood:

In Surah Al-Fil, the "Ababil birds" are mentioned as a small force sent by God to refute the tyranny of the owners of the elephant: "And He sent against them birds in flocks, * Striking them with stones of baked clay, * And made them like straw that has been eaten away" (Al-Fil: 3-5).

- Transcending the physical to the symbolic: These do not necessarily refer to sensory birds in the traditional sense. Rather, the "Ababil birds" can be a symbol of:

    - Regular and successive information and ideas (Ababil: successive, groups): which throw false ideas and corrupt tendencies ("the owners of the elephant"), refuting and eliminating them.

    - Consciousness that destroys falsehood: It may symbolize the strength of the nation's consciousness and the unity of righteous ideas, which, although they may seem small ("birds"), if they unite and follow one another ("ababil"), can destroy the largest unjust projects ("like the owners of the elephant").

    - Stones of Sijjil: They are conclusive arguments, conclusive proofs, and irrefutable facts that defeat falsehood and make it "like eaten straw" (fragile and crumbling).

3. “The Conference of the Birds” by Solomon: The Key to Understanding Esoteric Messages and Deep Contemplation:

And We had certainly given knowledge to David and Solomon, and they said, “Praise be to God, who has favored us over many of His servants.” And Solomon inherited David and said, “O mankind, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty.” (An-Naml: 15-16)

- “The Conference of the Birds” as a method of contemplation: It is not merely a matter of understanding the literal language of birds, but rather a symbol of “a method of rational and logical contemplation that makes the verses straight, reveals their inner meanings, and removes any suspicion of superstition.”
- Decoding the "shaking" verses: This logic is the tool for understanding verses that may appear "shaking" (illogical or superstitious) to minds that do not reflect deeply. Just as Solomon understood what ordinary people do not, so too can the contemplative who possesses the "logic of birds" see beyond the apparent.
- Esoteric Knowledge and Comprehensive Understanding: “The Conference of the Birds” refers to a broad knowledge that enables its possessor to understand hidden messages and unseen connections between things, and is part of the “everything” that Solomon was given, indicating the comprehensiveness of this understanding.

conclusion:

Birds in the Holy Quran—whether in their cosmic glorification, in the story of Abraham and the revival of meanings, in the "ababil" (babeel) that refute falsehood, or in the "language of birds" given to Solomon—are not merely passing animals. They are signs and verses that invite deep contemplation, transcending the apparent to the inner, and realizing that God Almighty deposits in His creations and words the deepest meanings, which can only be revealed through conscious contemplation and the use of "the language of birds" to understand the "shaking verses" and all the symbols of the Holy Quran.

5.33 Flies in the Qur’an: A symbol of absolute weakness and existential fragility

introduction:

The Holy Quran mentions the "fly" in a context that arouses astonishment and contemplation, not only because it is a tiny creature, but also to serve as an example of absolute weakness and powerlessness, highlighting the fragility of the false existence of everything worshipped besides God. The verse about the fly (Surat Al-Hajj: 73) is not merely a description of an insect; rather, it is an explicit call to contemplate the differences between the Creator's power and the creation's powerlessness, symbolizing everything that is fleeting and weak before the power of truth.

1. The fly in the Qur’an: a creature that has no power to benefit or harm itself:

The noble verse that mentions the fly is: “O mankind, an example has been made, so listen to it. Indeed, those you invoke besides Allah could never create a fly, even if they banded together for that purpose. And if a fly should steal something from them, they could not recover it from it. Weak are the pursuer and the pursued.” (Al-Hajj: 73)

- The pinnacle of absolute weakness and impotence: The choice of flies specifically as an example is not arbitrary. Despite their small size, flies represent a condensed symbol of absolute weakness in creation, use, and defense. Those who worship other than God cannot create the simplest of things—a fly—even if they all combined their efforts.
- The inability to recover what was stolen: A deeper and more painful connotation is the alleged gods' inability to recover even the simplest thing stolen from them by flies. This demonstrates their weakness and fragility. Despite their apparent smallness and weakness, flies have the power to take from a creature what the latter cannot recover.

2. Implications of “weakness of the student and the student”:

The phrase “The seeker and the sought have become weak” is the focus of the Qur’anic proverb, and it sums up the wisdom behind mentioning the fly:

- "The Seeker" (Worshiper or Suspect): Refers to those who invoke other than God (the gods they worship), or even the human being who makes requests of these conceptual gods. Both are weak and incapable of achieving basic goals, even if they are simple.
- "The Wanted" (the fly): This refers to the fly itself, a creature considered worthless by some, yet impossible for the alleged gods to create or reclaim. Here, the inherent weakness of this "wanted" in the face of God's absolute power is highlighted.
- The symbolism of existential fragility: The verse highlights that everything worshipped besides God is, in reality, existentially fragile, possessing neither benefit nor harm for itself, and incapable of creating or preserving. This calls upon the contemplative to distinguish between the absolute truth represented by God Almighty, and the falsehood represented by any power or entity worshipped other than Him.

3. The Flies: A Lesson in Monotheism and Insight:

- Absolute Monotheism: The parable reinforces the concept of monotheism, affirming that creation, sustenance, benefit, and harm are in God's hands alone. It is a direct challenge to those who associate partners with God, asking them to produce even the simplest evidence of the power of their deities.
- A Call for Intellectual Contemplation: The verse invites the human mind to reflect on this simple yet profound example, and how contemplating the smallest of creations reveals the greatness of the Creator and the inability of all else. It opens the mind to see the absolute power in the smallest details.

- Human weakness in the face of universal truths: The proverb reminds man of his weakness and fragility in the face of the truths of existence, and urges him to be humble and acknowledge the power of the Creator, and not to be deceived by his own strength or his material power.

conclusion:

The mention of "flies" in the Holy Quran is not just a passing example; rather, it is a verse of profound symbolism and significance. It embodies the absolute weakness of everything worshipped besides God, highlighting the inability of creation to create or defend itself against even the simplest of beings. This verse is an explicit call to use reason and insight to distinguish between the Creator and creation, and an affirmation that monotheism is the foundation of a sound understanding of the universe and life, and that any power or being elevated above its natural status is, in reality, too weak to create a fly or retrieve anything from it.

5.34 The Spider in the Qur'an: A Symbol of "The Flimsiest of Houses" and a Significance of Existential Frailty

introduction:

The Holy Quran mentions the spider in a unique and profound context, not only because it is an insect that weaves a web, but also to highlight the fragility of this web and the existential fragility of those who take allies other than God. The verse about the spider (Surat Al-Ankabut: 41) is not merely a description of a fragile web; rather, it is an explicit call to contemplate the differences between the strength of our connection to the absolute truth and the fragility of our connection to falsehood, symbolizing everything that is fleeting and weak before the power of God Almighty.

1. The spider and its home: like absolute weakness:

The noble verse that mentions the spider is: "The parable of those who take protectors other than Allah is that of the spider who builds a house. And indeed, the flimsiest of houses is the house of the spider, if they only knew." (Al-Ankabut: 41)

- "The flimsiest of houses": Material and moral weakness. The choice of a spider's web as an example has multiple connotations. On the surface, a spider's web is a building, but in reality, it is the flimsiest and most materially weakest of houses, unable to withstand the wind or the touch of a hand. This material fragility extends to include deeper moral connotations.
- A symbol of delusion and reliance on other than God: The verse likens the state of those who take allies other than God (whether they be alleged deities, people, wealth, power, or anything else they rely on as a support) to the state of a spider who takes up a home, believing it will protect it, when in reality it is too fragile to

provide any real protection. It is an image of delusion based on reliance on something that has no basis in reality.

2. The connotations of “weakness” in the context of contact with other than God:

The word "weak" here is the key to understanding the proverb, and it carries broad connotations that go beyond mere physical weakness:

- The existential weakness of false saints: Anyone who takes someone other than God as a support or object of worship relies on an entity or concept that has no control over its own affairs and cannot benefit or harm without God's permission. This so-called "saint" is, in reality, an existential "weakness," offering no real protection or benefit.
- The fragility of false doctrinal and intellectual structures: The proverb also indicates that any doctrinal or intellectual structure not based on pure monotheism is fragile and weak, unable to withstand the challenges of life or the evidence of truth. Such intellectual "houses" quickly crumble and collapse.
- The fragile relationship between those who take guardianship over themselves: Even the relationship that connects those who take guardianship over themselves is weak and fragile, not built on a solid foundation, and not providing true security or reassurance. Rather, it increases their weakness and confusion.

3. The Spider: A Lesson in Monotheism and Certainty:

- A Call for Pure Monotheism: The Quranic parable calls for pure monotheism, emphasizing that true support and absolute power lie in God alone. Anyone who takes support from anyone other than Him is building his house on a foundation of weakness.
- Deepening insight into existence: The verse stimulates the mind and insight to reflect on the reality of things, and not to be deceived by the appearance of power or abundance, but rather to search for the essence and solid foundation that does not weaken.
- The difference between appearance and reality: A spider weaves a web that may appear complex, but its reality is weak. This teaches one to distinguish between a dazzling appearance, which may conceal a hidden weakness, and the essential, fixed truths.

conclusion:

The mention of the spider and its web in the Holy Quran is not merely a depiction of an insect, but rather a profound symbolism and significance. It embodies the absolute fragility of everything taken as a support or guardian other than God, and highlights the fragility of ideological and intellectual structures that are not based on absolute truth. This verse is an explicit call to use reason and insight to distinguish between true, unshakable strength and illusions and shadows that provide a false sense of security. It is a reminder that the true

strength of existence lies in connection with God alone, and that every other structure is "the flimsiest of houses."

5.35 The Hoopoe in the Qur'an: A Symbol of Information, Insight, and Independent Individual Consciousness

introduction:

The hoopoe is mentioned in the Holy Quran in the story of the Prophet Solomon, peace be upon him, not as a passing bird, but as a unique model of accurate information transmission, independent individual awareness, and insight that distinguishes between truth and falsehood. The story of the hoopoe in Surah An-Naml (verses 20-28) goes beyond simply recounting a bird's tale; it is a call to contemplate the importance of accurate information, the role of a trustworthy messenger, and how a tiny creature can be the key to unlocking greater missionary horizons and exposing the kingdoms of darkness and polytheism.

1. The hoopoe: conscious absence and return with certain news:

The hoopoe is mentioned in the Qur'an at the moment of its absence from Solomon's council, then its return with great news: "And he inspected the birds and said, 'Why do I not see the hoopoe, or is he among the absent? I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority.'" (An-Naml: 20-21).

- Conscious absence (not an absence of negligence): The hoopoe's absence was not an escape or negligence, but rather an absence to accomplish a great mission. This symbolizes the individual consciousness that may separate itself from the group to gather information and reflect, then return with news that changes the course of events.
- Searching for "clear authority": Solomon's request for "clear authority" justifies the absence of the hoopoe, symbolizing the need for the information one provides to be accurate, documented, and supported by clear evidence, not mere rumors or speculation.

2. Hoopoe: a transmitter of accurate information and sharp insight:

The hoopoe brings great news: "So he stayed not long and said, 'I have encompassed that which you have not encompassed, and I have come to you from Sheba with sure news. I found a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead of Allah. And Satan has made their deeds pleasing to them and averted them from the way, so they are not guided.'" (An-Naml: 22-24)

- "I have grasped what you have not grasped": The power of qualitative information: This sentence highlights the value of information possessed by a single individual, which may be absent from even the largest organizations (such as Solomon's army).

It is a call to value unconventional sources of information and to seek knowledge wherever it is found.

- "Accurate news": Accuracy and documentation: The hoopoe confirms that what he brought is "a certain news," which indicates the importance of verifying and confirming news, especially those that carry great weight and entail fateful decisions.
- Insight into Exposing Misguidance: The hoopoe did not stop at describing the queen and her throne, but revealed the essence of the problem: “I found her and her people prostrating to the sun instead of Allah, and Satan had made their deeds pleasing to them.” This demonstrates his keen insight, distinguishing between appearances (kingship and majesty) and reality (polytheism and misguidance), making him a symbol of the enlightened mind that is not deceived by false glitter.

3. The Hoopoe: The Role of the Messenger and Effective Agent:

The hoopoe became Solomon’s messenger to Bilqis: “Go with this letter of mine and deliver it to them, then turn away from them and see what they will return.” (An-Naml: 28)

- Trust and Entrustment: Solomon's choice of the hoopoe to carry the message demonstrates his complete confidence in its ability to deliver it intelligently and wisely. This symbolizes the importance of selecting the right individuals for sensitive tasks, even if they appear small.
- Responsibility and Consequences: Ordering the hoopoe to leave after throwing the letter and considering the reaction highlights the importance of taking responsibility after completing a task, following up on the results, and not just delivering the message.

conclusion:

The hoopoe in the Holy Quran is not just an intelligent bird; it is a profound symbol of the power of accurate, reliable information, the importance of insight that exposes misguidance, and the role of independent, individual consciousness in effecting major change. It calls for the appreciation of every being that bears insight and useful information, and urges the pursuit of hidden truths and their clear and powerful presentation. Despite its small size, the hoopoe was the source of guidance for a great kingdom, demonstrating that truth is revealed even through the simplest of creatures, and that God chooses whomever He wills to carry His message and reveal His signs.

5.36 The Stick in the Qur’an: From Inanimate to ‘Serpent’ – A Symbol of the Living Divine Message and Its Transformative Power

introduction:

The story of Moses (peace be upon him) and his staff in the Holy Quran is one of the most evocative and symbolic stories, transcending the confines of historical narrative to delve into the depths of the divine message and its transformative power. In the noble verses (Ta Ha 19-21), this staff appears not only as a physical tool, but also as a symbol of the divine message itself and the challenges surrounding its understanding and application. Here, using the approach of "Qur'anic linguistics," we reveal the dimensions of this symbolism, and how the "stick" transforms from an inanimate object into a "slithering serpent," embodying the vitality and active power of truth. It should be emphasized that the "serpent" and "serpent" here do not refer to the animal being itself, but rather are symbols of deeper meanings and spiritual and intellectual connotations.

He said, “Throw it down, O Moses.” Delivering the message and facing the truth.

After Moses, peace be upon him, reveals the nature of his "staff" (which we assume represents the divine "scripture" or "discourse" that presents challenges of understanding), the direct divine command comes: "He said, 'Throw it down, O Moses.'" This "throwing down" symbolically transcends the mere hurling of a physical instrument to the ground. It symbolizes several complementary meanings:

- Presenting the message and presenting it to the public: is announcing the divine message and its principles to the entire world, and presenting them as a clear argument against falsehood.
- Delving into the depths of the message and facing its difficulties: “Cast” may also mean diving into the depths of divine meanings and facing its intellectual and practical difficulties directly without hesitation or fear.
- An act that requires courage and confidence: It is an act that requires courage, trust in God, and a willingness to face the consequences and challenges that may result from this bold proposal in a complex reality.

“Then it was a serpent, darting about”: The vitality of truth and its transformative power

When Moses responded to the divine command, "He threw it down," the divine surprise or revelation came: "And behold, it was a serpent, darting about." This transformation, which our esoteric approach refuses to interpret as a purely material transformation, acquires rich symbolic dimensions. The "serpent" here does not represent an animal creature as much as it symbolizes:

- The vital force inherent in the divine message: it is the profound meanings that, when contemplated and “thrown” into the arena of thought and reality, “revive” dead hearts, awaken dormant consciences, and push toward action and change.
- “Inner” (internal or hidden) meanings: As the interpretation of “shaking like a jinn” indicates, it may also symbolize “inner” (internal or hidden) meanings that initially

seemed confusing or disturbing to Moses when confronted, but in reality carry great power and influence.

- "Tas'a": Mobility and dynamism: Describing it as "tas'a" emphasizes this mobility and dynamism. The divine message is not a static text or a collection of purely theoretical ideas, but rather an active, living, and influential force that seeks to influence souls and minds, interacts with reality, and aims to bring about radical change in the lives of individuals and society.
- The Power of Truth in the Face of Tyranny: In the political and social context, this "serpent" represents the power of truth when it is boldly presented and presented in the face of the "Pharaonic" systems and their false structures. It is the power of the divine word and the true principle capable of refuting the arguments of tyrants and exposing the falsity of their magic and deception, as would later be demonstrated in Moses' confrontation with Pharaoh and his magicians.

He said, “Take it and do not fear. We will restore it to its former condition.” Empowerment and control over the power of truth

The second divine command, “He said, ‘Take it and do not fear,’” comes as a directive to Moses to face this vital force emanating from the message, or these profound meanings that may seem confusing at first, with steadfastness, courage, and control.

- Fear of the greatness of the message: This fear may be natural in the face of the message's magnitude, or awe at the difficulty of fully comprehending it, or even fear of its powerful impact and the challenges of applying it in a complex reality. But divine reassurance comes to dispel this fear and grant Moses confidence and certainty that this power comes from God.
- “We will restore it to its former state”: This promise carries reassurance and empowerment. The “first state” of the staff/paper may be its state as a written text before its vitality and latent power were revealed upon “casting” and contemplation. Or it may mean that Moses, after overcoming his initial fear and deeply understanding this power, will have the ability to control this “serpent”—that is, the manifested power of truth—and direct it to be a tool of construction and guidance, not merely a confusing or frightening force. This suggests that the intellectual challenge can be overcome, and that difficult meanings can be absorbed and utilized positively. In a social context, this means that the power of truth, although initially shocking or destabilizing to systems of falsehood, can be employed to build a society of justice, freedom, and righteousness.

conclusion:

These verses brilliantly illustrate how the divine text, when "cast forth" (presented and confronted) and deeply contemplated, reveals its immense latent vitality and power,

symbolized by the "serpent." Engaging with this power requires courage, certainty, and trust in God. God Almighty empowers and empowers those who sincerely seek to understand and act upon His message, not only on the individual level, but also in the broader arena of the struggle between truth and falsehood, demonstrating that truth, even if it initially appears confusing or frightening, is the only one capable of bringing about change and establishing justice.

5.37 The "Beast" in the Qur'an: The Creeping of Worldly Life and the Erosion of the "Mansah" - A Reading into the Symbolism of Hidden Corruption and Lessons

introduction:

The word "dabbah" (beast) appears in the Holy Quran in numerous places, often interpreted literally as "an animal that walks on the earth." However, the approach of "Qur'anic linguistics" invites us to transcend this superficial understanding to deeper connotations related to the root word "d-b-b," which means slow movement, creeping, and stealthy penetration. From this perspective, "dabbah" in the Quran becomes a symbol that transcends animal beings, encompassing all living things that creep on the earth. It may also refer to the creeping of worldly life with all its hidden details, the whispers of the soul, and even the hidden forces that corrupt and penetrate. In the story of the death of Solomon, peace be upon him, "dabbah" takes on an additional dimension, indicating the inevitability of fate and the erosion of the "mansa" by earthly causes.

The "beast" as a symbol of everything that creeps on the earth: the comprehensiveness of creation and the significance of hidden movement

The Quranic use of the word “dabbah” suggests a broader scope than just the conventional animal, highlighting the Creator’s power and the universality of His laws:

- Everything that creeps on the earth: In verses such as “There is no creature on earth but that upon Allah is its provision” (Hud: 6), the word “creature” is used to include every living thing that moves on the face of the earth, from the smallest insect to the largest creatures, including humans themselves. This highlights God’s ability to care for all of His creation and provide for them, no matter how small or insignificant their movements.
- The connotation of slow, penetrating movement: The root "dbb" refers to slow, penetrating movement. This meaning gives the animal a symbolic dimension, referring to objects that move invisibly, or influences that creep in slowly, initially without being directly noticed, but then have a significant impact.

"The Beast of the Earth" in the Story of Solomon: Hidden Corruption and the Erosion of the "Mansa"

The “beast of the earth” in the story of Solomon’s death (Saba’: 14) provides a focal point for deeper contemplation, offering a contemporary reading of the verse beyond traditional interpretations: “And when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. And when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.”[1]

- The decree of death: “So when We decreed death for him,” does not mean “We caused him to die,” but rather the inevitable divine decree of his death and the approach of his appointed time. Death became a preordained decree that would inevitably come.
- "Mansa'ah" and its connotations: It's not necessarily just the physical stick. The root "n-s-a" carries the meaning of delay. "Mansa'ah" here means "a tool, means, or condition that delays something" (in this case, death) and "temporarily makes it forgotten." It includes everything that maintains life and bodily health and delays death, such as: a walking stick, glasses, dentures, the immune system, healthcare, sports, and even science and medical research that seeks to delay the effects of aging and disease.
- The "beast of the earth" as a symbol of pervasive corruption: not the termite, but "any earthly cause" (material or biological) "that leads to the erosion and destruction of this institution." It could be a chronic illness, a weakened immune system, advanced age affecting organ function, or an accident. These are the earthly causes that inevitably lead to death.
- "Eating his staff": gnawing at the foundations of life. That is, these earthly causes ("the beast") began to erode and gradually weaken all means of delaying death and preserving Solomon's life and health. This can be expanded to include the "eaters of the age"; the hidden forces that corrupt societies from within, such as administrative corruption, destructive ideas, and obsessions.
- "Fal-ma-khara": The final state of stability: not "he fell to the ground", but rather the root "kh-r" (consistency, vision/stability) meaning "he remained in his constant state, he settled in his situation and did not change for the better". That is, when Solomon continued in his deteriorating medical condition and did not recover despite all efforts, and remained in this state that immediately precedes death.
- The jinn as a symbol of experts: They are not necessarily supernatural beings, but rather symbolize the “hidden workforce of high expertise and skill” at Solomon’s disposal, such as the doctors and researchers who sought to cure him.
- "They did not remain in the humiliating torment": The arduous effort in vain: "The humiliating torment" here is not a punishment, but rather "the arduous and continuous effort that does not lead to the desired result" (healing). It is the fatigue,

sleeplessness, and the utmost scientific and medical effort to no avail in the face of God's inevitable decree of death.

A new reading of the verse (Saba: 14):

“When We decreed certain death for Solomon and his time drew near, the only evidence that the experienced forces working around him (the jinn/doctors/researchers) were aware of the nearness of his time and the inevitability of his death was their observation of earthly causes (the beasts of the earth) gradually eroding and weakening all means of preserving his health and delaying his death (his staff). When Solomon remained in his deteriorating state of illness and did not recover despite all efforts (he fell down), only then did those experienced forces (the jinn) become certain that if they truly knew the unseen (i.e. knew the inevitability of death and the futility of their attempts), they would not have continued this arduous and exhausting effort (the humiliating torment) that did not prevent God’s decree.”

Linking the new reading to (p. 34): The trial of illness and “casting the body”

“And We certainly tried Solomon and placed upon his throne a body; then he repented” (Sad: 34). This verse is consistent with the new reading. “Throwing the body upon the throne” is not a satanic sitting, but rather refers to Solomon’s reaching the stage of severe illness that paralyzed him, depriving him of the ability to move and perform the duties of kingship. He became like a “body” lying upon his throne as a result of the trial of his illness. Then “he repented” could mean his return to God through patience and submission, the beginning of a temporary improvement, or even his delegation of authority. This trial and this throwing prepare him for the eventual decree of death.

"The Beast of the Day of Resurrection": The Final Warning Verse and the Revelation of Corruption

In the context of the verses of the Resurrection, the emergence of a “beast from the earth” is mentioned: “And when the word comes to pass against them, We will produce for them a beast from the earth that will speak to them, that people were not certain of Our signs.”[2](An-Naml: 82).

- The Beast of the End Times: The Manifestation of Latent Corruption: This "beast" is not just a supernatural animal; it is a symbol of the manifestation of the corruption that has pervaded the earth throughout history, reaching its peak at the end of time. It is the inevitable "result" of the corruption that has eaten away at the hearts of people and their societies, emerging to the surface as undeniable evidence.
- "Speak to them": Revealing the truth and removing ambiguity. "Speak to them" here does not necessarily mean a verbal dialogue, but rather it is the revelation of truths and the presentation of evidence demonstrating that people were not certain of

God's signs. It is the moment when all causes of corruption, manifestations of deviation, and false ideas become clear to the eye and cannot be hidden.

- Significance of lack of belief in the signs: The emergence of this "beast" is the inevitable result of people's lack of belief in God's apparent and hidden signs in this worldly life. When they turn away from contemplation and belief, corruption accumulates, leading to the emergence of its "beast" that reveals the truth with shocking clarity.

conclusion:

The word "beast" in the Quran transcends its simple linguistic meaning to become a symbol with profound and multiple connotations. It refers to everything that creeps on the earth, to the hidden corruption that slowly seeps into souls and societies (as in the beast of Solomon), and warns of the shocking manifestations of this corruption at the end of time (the beast of the Day of Resurrection). This Quranic symbolism calls for constant vigilance, contemplation of the apparent and hidden verses, and action to eradicate corruption from its roots before it worsens and spawns its "beast" that heralds destruction. It is a call to be aware of what creeps around us and within us, before it is too late.

5.38 The Butterfly in the Qur’an: Symbolism of Fragility, Dispersion, and Aesthetic Transformation

introduction:

The butterfly is never mentioned by its proper name in the Holy Quran, except in a metaphorical context carrying profound connotations related to its fragility, dispersion, and distinctive behavior on the Day of Judgment. Surah Al-Qari'ah describes the state of people on that great Day: "The Day when mankind will be like scattered moths" (Al-Qari'ah: 4). This verse, using the approach of "Qur'anic linguistics," invites us to contemplate this profound rhetorical image, to understand not only the description of people's state on the Day of Judgment, but also the underlying symbolism of the butterfly as a creature, and the transformations, fragility, and aesthetic connotations it signifies outside the direct Quranic context.

The Butterfly in the Qur’an: A Symbol of Dispersion and Humiliation on the Day of Judgment

The only mention of the butterfly in the Qur’an comes to describe the state of people on the Day of Judgment, a description that carries strong connotations:

- (The Day when people will be like scattered moths) (Al-Qari’ah: 4)

- Moths: This refers to a certain type of moth that flies around a fire at night and falls into it, or moths that spread out in large numbers and fly in all directions aimlessly.
- Broadcast: scattered, dispersed, and dispersed without order or direction, such as dust or scattered particles.
- Significance of fragility and humiliation: Comparing people to moths highlights their weakness, fragility, and insignificance in the face of the horrors of the Day of Judgment. Just as moths are weak and unable to resist wind or fire, so too will people on that day have no power or strength, floundering and scattering in extreme terror.
- Significance of dispersion and loss: Scattered bedding suggests confusion, disorientation, and a loss of direction. While people used to pursue goals and interests in this world, they are now without purpose or direction, scattered here and there like dust particles.
- Large numbers and general comprehensiveness: Moths often appear in huge numbers. This metaphor refers to the large number of people who will be gathered on that Day, and their dispersal in all directions.

The butterfly outside the Qur'anic context: a symbol of transformation, beauty, and weakness

Although the Quranic context of the butterfly is negative (associated with terror and weakness), in reality and in popular culture the butterfly carries other connotations that can be drawn upon in a deeper context to reflect on God's creation:

- Metaphor: The butterfly undergoes an amazing life cycle from egg to caterpillar, pupa, and finally, full butterfly. This metamorphosis signifies radical transformation and renewal. It can inspire a person to reflect on their capacity for change and spiritual growth, moving beyond their primitive stages into more beautiful and perfect forms.
- A symbol of beauty and attraction: Butterflies are known for their vibrant colors and exquisite wing patterns, making them a symbol of beauty, delicacy, and attraction. This beauty is a testament to God's marvelous creation, inviting us to contemplate the manifestations of divine creativity even in the smallest of creatures.
- A symbol of fragility and short life: Despite its beauty, the butterfly is a fragile creature with a relatively short lifespan. This reminds us of the transient nature of this worldly life, and that apparent beauty and strength can conceal fragility and weakness. It is an invitation to reflect on the transience of blessings and the inevitability of mortality.

- Cooperation with Nature: Butterflies contribute to flower pollination, highlighting their vital role in the ecosystem. This symbolizes the harmony and cooperation among all creatures in the universe, with each organism playing its part in an integrated system.

conclusion:

The mention of the butterfly in the Qur'an, even if it is in a context that describes the horror of the Day of Judgment and the weakness of people, presents a profound rhetorical image that goes beyond mere simile. It is a reminder of human fragility and the limitations of our power before God's will, and of the need to prepare for that day. At the same time, we can draw inspiration from the butterfly, as a living creature, for other connotations related to transformation, beauty, weakness, and the cycle of life. The Qur'an, with its miraculous nature, constantly calls for contemplation of God's laws in His creation and human destiny, redirecting us toward certainty and righteous deeds.

5.39 The Dinosaur in the Qur’an: The Absence of the Name and the Presence of the Meaning – From the Creeping of the Earth to the Tales of Myths

introduction:

The name "dinosaur" is not explicitly mentioned in the Holy Quran, which is natural given that this is a modern scientific term dating back to recent discoveries. However, the absence of a name does not mean the absence of meaning or allusion. The Holy Quran, a book of guidance and miracles, addresses humanity in all times and places, offering general references that enable future generations to explore God's signs in the universe. Using the approach of "Qur'anic Linguistics," we can understand the reasons behind the omission of dinosaurs by name, how the general Quranic verses cover their existence within a broader context of the majesty of creation and God's laws, and how these gigantic creatures may have left an impact on the human imagination that has become legendary tales.

The Qur’an: A Book of Guidance, Not a Detailed Scientific Book

The primary purpose of the Holy Quran is to guide people to worship God alone and to provide laws that regulate their lives and improve their conditions. It is not intended to be a comprehensive scientific or historical book that describes every creation or event in minute detail.

- Focus on the spiritual and moral message: The Qur'an focuses on the spiritual and moral development of humanity, the relationship between Creator and creation, and

the fundamental principles of faith and good deeds. Providing scientific or historical details for each entity or event would not necessarily add to this central message.

- Addressing the Contemporary Mind: The Holy Quran was revealed to the Prophet Muhammad (peace and blessings be upon him) in an Arab environment that had no knowledge or discoveries about dinosaurs. Mentioning them by name or in detail would not have been immediately understandable or beneficial to them in the context of divine guidance and direction. The Quran addresses people in a way they already understand and comprehend, so its impact is deeper.

Generalities in Creation: Verses that include everything that was not mentioned

The Holy Quran speaks about God's creation in general, mentioning some creatures as examples and signs of His power. There are general verses that may include dinosaurs and other creatures unknown at the time of the Quran's revelation:

- “And He creates that which you do not know” (An-Nahl: 8): This comprehensive verse clearly indicates that God’s knowledge is broader than that of humans. Just as God created horses, mules, and donkeys for people to ride, He also created other creatures that were unknown to humans at the time of the Quran’s revelation, or even in later eras. Dinosaurs, with their vast, ancient existence, fall within this realm of “that which you do not know,” indicating the perfection of God’s knowledge and the majesty of His creation, which transcends the limits of our temporal and spatial perception.
- "Beast" includes everything that creeps on the earth. God Almighty says: “There is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered.”[1](Al-An'am: 38). The word "beast" (dabbah) encompasses everything that creeps on the earth, and dinosaurs were undoubtedly large "beasts" that crawled on the earth in ancient times. This verse emphasizes that every creature, regardless of its species, size, or time of existence, is a "nation" that will be held accountable and resurrected before its Lord, reinforcing the comprehensiveness of creation and the precision of divine plan.
- The Extension of Creation Through Time and the Law of Destruction: The Qur'an refers to stages in the creation of the heavens and the earth without specifying them precisely. The existence of dinosaurs opens the horizon for contemplating the stages of Earth's creation and the development of life on it before the emergence of humans. Their extinction also falls under God's law of annihilation and change: "Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain." (Ar-Rahman: 26-27). This reinforces the idea that all powers, no matter how great, are fleeting, and that permanence belongs to God alone.
- "Dabbib" as a symbol of primitive life: The connotation of "dabbib", which indicates movement and slow penetration, may also symbolize the primitive and deep stages

of life on Earth, where large creatures crawled and spread before making way for other creatures.

- “The creation of the heavens and the earth”: An indication of the great stages of creation: The Holy Quran mentions the creation of the heavens and the earth in many verses, without specifying each stage precisely. This could include the ages of the dinosaurs: “Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts? And the earth We have spread out and placed therein firm mountains and caused plants to grow…”[2]Therein is every beautiful pair.[3](Qaf: 6-7). These verses invite contemplation of the greatness of Earth's creation, which passed through various stages during which diverse organisms and ecosystems emerged, including dinosaurs. This reinforces the idea that the universe contains wonders and laws beyond our limited comprehension.

Dinosaurs in the Human Imagination: From Ancient Reality to Mythical Tales

Although ancient scientific knowledge of dinosaurs is scarce, it is highly likely that these creatures left an imprint on the human imagination, eventually translating into mythical tales of gigantic and strange creatures.

- Global Myths of Giant Creatures: Myths and folklore around the world abound with stories of giant creatures resembling dinosaurs in some of their characteristics, such as dragons with their massive, scaly skin, and giant sea and land monsters. These myths may be indirectly inspired by dinosaur remains (such as fossilized bones) discovered throughout history and interpreted in supernatural ways.
- Interpreting Dinosaur Remains as "Myths": Before the development of paleontology, humans found massive fossilized bones and strange fossils. They often attributed these discoveries to giants, gods, or other mythical creatures, enriching oral and written narratives. This suggests humans' tendency to create myths to explain incomprehensible phenomena.

Conclusion:

Muslims believe that God is the creator of everything, including dinosaurs, even though the Quran does not mention them by name. This lack of explicit mention does not negate their existence; rather, it is in keeping with the Quran's nature as a book of guidance that focuses on what is essential for faith and good deeds, leaving the realms of scientific discovery to human reason and inquiry, while providing general verses that can encompass them. The discovery of dinosaurs and other ancient creatures is in itself a sign of God, indicating the greatness and diversity of His creation and inviting humanity to reflect on the wonder of His creation and the comprehensiveness of His power and knowledge. The relationship between dinosaurs and mythical tales also demonstrates how reality, even if it is ancient, can inspire the human imagination and form part of cultural heritage.

5.40 Germs and Microorganisms in the Qur’an: A Symbol of “Hidden Corruption” and the Infiltration of Falsehood

introduction:

The Holy Quran does not mention "germs," "bacteria," or "viruses" using their modern scientific term, but it does mention disease, corruption, harm, and affliction in multiple contexts. Using the approach of "Qur'anic linguistics," we can draw from these concepts the symbolic connotations of invisible entities that affect human existence, and how they represent the "hidden corruption" that infiltrates souls and societies, penetrating to cause destruction and affliction. These entities, though small and invisible to the naked eye, embody the power of the unseen and are a testament to how the deepest challenges can come from an unexpected source.

Hidden Corruption: From Body to Soul and Society

The Holy Quran describes various forms of corruption and harm, indicating that some may be hidden and indirect. In this context, the concept of germs and microorganisms can be linked to:

- Physical illness: It is the physical cause of many diseases and epidemics that afflict the body, weaken it, and may even cause death. This highlights the fact that human weakness can come from the smallest and most delicate creatures.
- Spiritual and Moral Corruption: Since germs operate in secret, infiltrating the body to cause corruption, they can be symbolically linked to spiritual and moral ills that infiltrate hearts and minds. Such ills as hypocrisy, duplicity, envy, hatred, backbiting, and lying corrupt the soul and eat away at society from within, often without being clearly visible at first, until they escalate and cause widespread destruction.
- Destructive ideas and false approaches: Some ideas that corrupt minds and approaches that undermine values can be likened to germs. They spread invisibly, penetrating the collective consciousness, and causing intellectual and social ills, leading to weakness and fragility in the spiritual primeval of societies.

The verse "What is unseen": On God's power and human weakness

The presence and immense influence of these invisible beings is a great sign on several levels:

- The greatness of Divine creation: God Almighty's power is manifested in the smallest details. His creation of these tiny creatures and their great influence is evidence of His perfect power and knowledge, which is beyond comprehension.
- Human weakness and humility: It reminds humans of their own weakness before these invisible beings, which could be the cause of their destruction. This instills the principle of humility and distances them from arrogance regarding apparent power or knowledge.
- A Call to Research and Contemplation: The existence of these invisible beings calls upon man to delve deeply into research and contemplation of the Kingdom of God, and to use reason and tools to uncover hidden truths.

Warning against complacency with "hidden corruption"

Germs and microorganisms are connotations of extreme cleanliness and sterilization. This can symbolize:

- Spiritual and intellectual purification: The necessity of constantly cleansing the soul of the "germs" of sin and desires, and of the "viruses" of doubts and destructive thoughts. Neglecting this purification leads to the spread of spiritual "illness."
- Community care: The need to protect society from the spread of the "germs" of moral and social corruption, through awareness, education, enjoining good and forbidding evil, and strengthening values.
- Responsibility for Protecting Nature: Just as germs attack a healthy body, corrupt thoughts attack a healthy nature. This places a great responsibility on man to protect his nature and mind from contamination.

conclusion:

Although germs and microorganisms are not mentioned by name in the Quran, their symbolic significance can be deeply inferred from its texts that speak of disease and hidden corruption. They embody a great sign of God's power in the smallest of His creations, reminding humans of their vulnerability and calling them to be constantly vigilant against "hidden corruption," whether physical, spiritual, intellectual, or social. The Quran teaches us that challenges can come from where we least expect them, and that protection requires insight and constant cleanliness, on both the outward and inward levels.

5.41 Animals as a symbol of challenge and miracle: Transcending the supernatural to the inner laws

introduction:

Quranic stories featuring animals have long been viewed as "miraculous signs" that alter God's cosmic laws. Stories such as the she-camel of Salih, Moses' staff that turned into a snake, and Abraham's resurrection of birds have often been interpreted as physical miracles that violate the laws of nature. However, using the approach of "Qur'anic linguistics," which emphasizes that God's laws are immutable, it becomes clear that these "signs" are not violations of laws, but rather manifestations of deeper laws that we may not perceive with our outward sight. Or, they represent a transformation of the apparent into an inner meaning intended by God, one that addresses the mind and spirit, not merely material dazzle. These animals, then, were not merely instruments for sensory miracles; rather, they were symbols and indications of the power of truth manifested in God's inner laws, challenging the forces of falsehood that imagine they control the laws of existence.

Saleh's Camel: A Sign of Sustainable Economy and the Challenge of Hegemony

The she-camel of Salih is mentioned in the Quran as a "sign" and a test for the people of Thamud: "This is the she-camel of Allah, a sign for you. So leave her to graze in Allah's land, and do not touch her with harm, lest a painful punishment seize you." (Hud: 64) The traditional interpretation focuses on it emerging from a rock as a supernatural physical phenomenon. However, deeper contemplation suggests a more profound meaning:

- The camel as a symbol of a just economic system: The camel here may symbolize a sustainable and just economic system based on the distribution of resources (water and pasture) among all members of society, without monopoly or exclusion. "Leave them to graze in God's land" means making room for a shared natural resource to be available to all, without any one class or group controlling it.
- “Drinking one day and another is a known day”: The division of water between the camel and the people (in other verses) refers to a just law of wealth distribution, where the powerful do not seize all the resources, but rather there is a share for the weak (represented by the camel).
- "Camel Hammering": Challenge of Economic Injustice: Hammering the camel was not merely the killing of an animal; it was a rejection and challenge to this just system, and an attempt to reassert control over resources by the oppressive class. It exposed economic and social corruption.
- The she-camel as a “sign”: The sign was not so much in her physical emergence from the rock as it was in her ability to live according to this just system and her challenge to the system of injustice that the people were subject to.

The Staff and the Seeking Serpent: A Symbol of the Living Divine Message and the Power of Truth

In the story of Moses, the staff turns into a "serpent that crawls" (Taha: 20-21). The traditional interpretation sees this as a magical, physical transformation. Our esoteric

understanding, however, asserts that the staff is not merely a tool, and the "serpent" is not merely an animal:

- The staff as a symbol of the divine message/paper: The staff here is the divine message revealed to Moses, or the paper that carries the truth.
- “Casting”: Presenting the truth and confronting falsehood: Moses’ command to “cast it” is not merely a physical throwing, but rather it is presenting this message (the truth) boldly in the arena of conflict with falsehood, and confronting the challenges it contains.
- "The Seeking Serpent": The Power of Manifested Truth: Transforming into a "seeking serpent" is not a physical metamorphosis, but rather a manifestation of the vital force inherent in the divine message. The message is not a static text; it is alive and active, "seeking" in souls and minds, bringing about a radical transformation in reality. This vital force is what nullifies the magic and falsehood of falsehood.
- “Take it and do not fear”: Trust in the truth: Moses’ command to take it and not fear it is a call to trust in this power (the truth), to face the initial fear of its depth or challenges, and to be empowered to use it to establish justice.

Abraham's Resurrection of the Bird: Activating the Inner Understanding of Resurrection and the Implications of "Life"

In the story of Abraham, peace be upon him, and his question about how to revive the dead (Surat Al-Baqarah: 260), he is asked to take four birds, cut them into pieces, and place a portion of them on each mountain. Then he calls them to come running to him. This verse has been interpreted as the physical revival of the birds after they have been cut into pieces. However, deeper contemplation suggests other implications:

- The bird as a symbol of scattered meanings: “The bird” here may symbolize scattered meanings, dispersed concepts, or fragmented truths that are scattered in people’s minds or in texts.
- “Cutting them apart” and “making a part of each mountain”: this process symbolizes the dismantling of these fragmented meanings and distributing them across the “mountains” of human understanding or different fields of reality, and repositioning them to be understood more deeply.
- "Then call them, and they will come to you running": This is the moment of "revival." Not a physical revival of the bird, but rather a revival of the meaning inherent in these disparate pieces of knowledge, linking them together to form an integrated system of understanding and awareness. When understanding is complete, the meanings "come" to him complete "running" (quickly and spontaneously), and he realizes how God revives the dead—how He restores life and effectiveness to scattered concepts, and how He connects causes to their effects according to precise laws.

- Resurrection as a “revival of meaning”: The story teaches us that reviving the dead in the afterlife is not merely the restoration of life to bodies, but rather the restoration of life and effectiveness to all the actions and meanings that a person performed in his worldly life, so that he may be held accountable for them.

conclusion:

The animals in the Quranic stories of challenge and miracle are not merely instruments of physical "supernatural" acts that contradict God's laws. Rather, they are eloquent symbols that point to God's inner laws and present a profound challenge to minds and souls. The she-camel teaches us economic justice and exposes tyranny; the "slithering serpent" embodies the power of living truth that invalidates falsehood; and the "lively bird" shows us how to revive meanings and integrate understanding. These verses elevate the value of contemplation and indicate that God's greatness is revealed in the perfection of His laws, and that "miraculousness" lies in God's ability to reveal profound and inner truths through seemingly simple phenomena, shaking the convictions of the oppressors and strengthening the hearts of believers.

5.42 Conclusion of the series "Animals in the Qur'an: Implications and Meanings": A continuing journey through a sea of words and symbols

At the conclusion of this blessed series, and after our journey of reflection inspired by the importance of "decoding the Qur'an" and our individual responsibility to understand it, we hope we have shed light on some of the symbolic and moral dimensions of the animal concepts mentioned in the Noble Book. It was an attempt to transcend the apparent literal meanings and delve into the depths of connotations that open broader horizons for understanding and consideration, transforming the Holy Qur'an into a living discourse that engages with our reality and challenges.

This contemplative journey has shown us that every being God created, and every example He uses in His Book, carries within it rich signs and lessons that are not limited to a particular time or place. Rather, their wisdom is revealed in every age for every contemplative who strives with sincerity and devotion. Through "the wisdom of parables, not the appearance of comparison," we have been assured that the Qur'anic parables, even those that use animals, are not meant to belittle or insult, but rather are miraculous rhetorical tools to embody profound moral and behavioral states, calling us to reflect, warn, and elevate.

We have considered how the “ant” can symbolize the challenges, obsessions, and negative thoughts that may invade hearts, and how the “cow” – as revealed to us through analyzing its root “baqara” using the methodology of “Qur’anic Linguistics” – represents stagnant

thoughts and beliefs that need metaphorical “slaughter” (i.e., a deep critical and analytical “baqr”) for the soul to be liberated and develop.**(For those who want to delve deeper into the methodology of deconstructing words and extracting their meanings, especially with regard to the verb “baqara” and its structural connotations, they can refer to our book “Fiqh al-Linguistics of the Qur’an: A New Method for Understanding Text and Manuscript,” where this is detailed in multiple applied chapters.)**

"The Elephant" reveals to us the great challenge facing outdated ideas and ignorance, and how the "Ababil Birds" can symbolize the power of contemplation and knowledge that refutes falsehood. As for "Horses, Mules, and Donkeys," they teach us a powerful lesson in choice and responsibility, between creativity and freedom (horses), obstructive ideas (mules), and ignorance and blind imitation (donkeys). In "The Mosquito," we find evidence of the precision of God's creation and that the Quranic meanings are profound and can withstand balanced contemplation that does not transcend the constants of the text and language, but rather draws from them the foundations of understanding.

The ultimate goal of this contemplation and this series is not simply to search for new or strange meanings, but rather to activate the heart and mind to understand God's eternal message and make the Quran more vital and impactful in our daily lives. It is a call to deepen our understanding of its meanings, encourage constructive critical thinking, and reform ourselves and society based on its guidance.

The Book of God remains an inexhaustible resource, and the more we delve into it using authentic tools of understanding and informed approaches, the more its verses reveal to us new treasures of wisdom, guidance, and enlightenment. The task of the researcher and contemplator remains to combine authenticity with modernity, adhering to the criteria for correct understanding derived from the text itself and its internal logic, seeking to please God and benefit His servants.

We ask Allah to accept this humble effort from us, to make it sincerely for His sake, and to open for us and for you the doors of understanding His Book and contemplating its verses. Praise be to Allah, first and last, for He is the guide to the straight path.

6 The Series of Slaughter and Redemption in the Qur’an: Renewed Visions

6.1 Slaughtering and Sacrificing in the Qur'an - Is it about blood or meaning? Rereading "Separate and Sacrifice"

Introduction: Decoding Divine Commands

Our series continues its exploration of pivotal Quranic concepts, challenging literal interpretations that often associate certain divine commands with physical violence or bloody rituals. Having delved into the concepts of murder, coercion, tyranny, raids, and the

hamstringing of a camel, we now turn to two words that hold a special resonance in the religious psyche and are strongly associated with sacrifices and bloodshed:**Slaughter (slaughter)** and**Slaughter (slaughter)**.

Is the divine command to Abraham to "slaughter" his son (as discussed in a previous article), or the command in Surat al-Kawthar to "pray to your Lord and sacrifice," to be understood exclusively within their immediate material context? Or does the language of the Qur'an, with its richness and depth, invite us to explore deeper layers of meaning that go beyond blood and flesh toward symbolic, spiritual, and methodological dimensions related to connection with God, the purification of religion, and the perfection of work? Based on the critical analyses we have reviewed, this article offers an alternative reading of these two concepts, with a particular focus on reconstructing the command to "slaughter" in Surat al-Kawthar and integrating the various interpretations we have put forward in our dialogue.

1. "Slaughter": From Oppression to Ego-Killing (Quick Review)

As we have previously reviewed, critical analysis suggests understanding “slaughter” (ḍalāḥ) in meanings that go beyond the killing of an animal:

- **As a metaphor for oppression and humiliation:**Description of the state of slavery and deprivation of dignity.
- **As a symbol of sacrifice to outdated beliefs:**In the story of Abraham, the command to “slay” the son is read as a command to “kill the ego” and attachments (whether to ignorance, tradition, or even excessive attachment to the son himself), in preparation for spiritual development and complete surrender to God.
- **Denial of the general ritual of sacrifice:**The common practice of sacrifice is viewed as a "myth and a later human invention," with no basis in a divine command or confirmed prophetic tradition at the time of early commentators, according to the critical approach.

2. “So pray to your Lord and sacrifice”: deconstructing the command and reconstructing it

Herein lies the crux of our discussion in this article. The verse in Surat al-Kawthar has historically been subject to diverse interpretations, but the alternative interpretations presented in our sources (and during our dialogue) challenge the prevailing readings (whether those that link it to ritual prayer or to the sacrifice of sacrificial animals during the Hajj) and offer a new construction of meaning based on:

- **First: Rereading “Fasal” - Beyond the ritual prayer:**
    - **Linguistic and morphological challenge:**The traditional, widely-repeated reading is "fassalli" (with a doubled kasra on the lam), as an imperative verb from "salla" (to establish prayer), and the deletion of the yaa is consistent with the imperative rules for other defective words. However, based on the principle that vocalization is a human endeavor and that the original Qur'anic script (without vocalizations and dots) is the basis, the possibility of reading the word as "fassil" (with a sukoon on the lam) is raised.

- **Alternative (1) - Separation and liquidation (root: s l l):**Based on the root (s l l) which means clarity, purity and separation, the suggested meaning becomes:**"Separate (or purify and cleanse) for the sake of your Lord this abundant good (Al-Kawthar = the Holy Quran and its profound meanings) from any superficial understanding, superstitions, or sarcasm that may cling to it."**It is a systematic call to purify the understanding of religion and return to the essence of pure revelation.
- **Alternative (2) - Connection and connection (root: w-s-l):**Based on the root (w-s-l) which denotes connection and relation, and as you suggested in our dialogue, the possible meaning becomes:**"Separate (or connect) your heart and mind from your Lord and communicate with Him deeply."**Through this abundant good (the Qur'an), it is a call to deepen one's spiritual, intellectual, and cognitive connection with God through His Book and contemplation.

- **Second: Reinterpreting "And slaughter" - mastery and confrontation. There is no slaughtering of the body:**
  - **Rejection of the traditional secondary interpretation:**The interpretation that links "wan-slaughter" with the slaughter of camels as a general ritual is rejected, and is historically considered a less common view, often restricted to the rituals of Hajj only.
  - **Suggested alternative meaning (from the linguistic meanings of slaughter):**"Slaughtering" here is associated with meanings related to mastery, confrontation, and starting something at its earliest and most important moment:
    - **"Slaughter of work":**He performed on time with perfection and dedication.
    - **"Slaughtering matters with knowledge":**Achieving the goal of understanding and mastering it cognitively.
    - **"Slaughter something":**Meet him and confront him directly and forcefully.
  - **Applying the meaning:**Based on this, the meaning of "and slaughter" in context becomes:**Quranic Purification (Alternative 1 for Fasl)**Or**Communicate via it (alternative 2 for Fasl)** he: **"Master this work (whether it is purification and contemplation or communication and connection), and do it at the first opportunity and with your utmost effort, and face and confront the challenges of understanding and application that are difficult for you with courage, mastery, and steadfastness."**.

3. The Integrated Image of the Divine Command: A Methodological and Spiritual Call

According to this alternative critical reading at its two levels, the command "separate for your Lord and sacrifice" transforms from a command to perform bodily rituals (prayer or

slaughtering an animal) into**A profound methodological, practical, and spiritual approach to dealing with "Al-Kawthar" (the Holy Quran as a source of abundant goodness):**

- **The first aspect (purification and perfection): "Purify and purify the Qur'an from impurities for the sake of your Lord, and master this work by facing its challenges with steadfastness and knowledge."**(A call to establish a rigorous and critical approach to reflection).
- **The second aspect (connection and perfection): Connect your heart and mind to your Lord through the Qur'an, and master this connection by facing its obstacles with steadfastness and knowledge.**(A call to deepen the spiritual and cognitive relationship with God through His book).

Both aspects completely depart from the bloody meaning of slaughter and elevate the divine command to an intellectual, methodological and spiritual level related to how to receive the revelation (Al-Kawthar) and interact with it with the utmost sincerity, mastery and confrontation.

Abstract: From Blood to Method and Meaning

Rereading the concepts of "slaughter" and "slaughtering" in light of critical linguistic and contextual analysis, as presented and developed in our conversations, offers us a radically different perspective. It negates "slaughter" from its literal meaning in the story of Abraham, transforming it into a symbol of sacrifice out of ignorance and ego, and rejects the general ritual of sacrifice as a later human invention lacking a firm Quranic origin. It also reinterprets "separate for your Lord and sacrifice" as a divine command that does not relate to ritual prayer or the slaughter of an animal, but rather represents a profound methodological and spiritual call either to purify and refine the Quran or to connect deeply with God through it, with the necessity of mastering this effort and facing its challenges with steadfastness and knowledge.

This reading, while challenging conventional consensus and requiring further research and contemplation to establish itself, is consistent with the general direction of this series toward a nonviolent, deeper, spiritual, and intellectual understanding of the message of the Holy Quran, emphasizing that divine commandments may carry within them meanings and calls for intellectual and spiritual advancement that far transcend a straightforward materialistic understanding and rituals that may empty religion of its essence.

6.2 "I have seen in a dream that I am slaughtering you" - the symbolism of sacrifice and transcendence in the story of Abraham

Introduction: Reading Beyond the Knife

The story of Abraham's vision and his command to sacrifice his son is one of the most moving and profound stories in the Qur'an, but it is also one of the most questionable when read literally and directly. How could the Most Compassionate and Most Merciful God

command a prophet to kill his own son? Is this consistent with the principles of justice and mercy that are the foundation of religion?

This article, part of our series deconstructing key concepts in the Holy Quran, offers a critical and reflective reading of this story, using the methodology of "Qur'anic linguistics" and tools for analyzing the linguistic and semantic structure of words. We will revisit two key words in the verse, "He said, 'O my son, indeed I have seen in a dream that I sacrifice you'" (As-Saffat: 102): "dream" and "sacrifice you." We will reveal how an understanding that goes beyond the direct literal meaning may offer us a deeper and more consistent vision of the essence of the divine message, one that emphasizes moral sacrifice and spiritual development rather than physical violence.

1. "In a dream": the awakening of the soul, not the slumber of the body.

As we reviewed in the previous section (Section X), a critical reading of the original possible Quranic drawing of the word "sleep" (manam) and its analysis with the methodology of complementary pairs ("man" + "naam") leads us to understand it not as a state of sleep, but rather**"As a phase or process of growth, development, and awareness in waking life."**It is the "growth" of the soul and mind.

- **"I see in a dream":**It no longer means seeing a dream, but**"I see with my insight and realize during our journey of growth and development."**It is a moment of revelation and insight that comes within the context of the spiritual and intellectual awakening of Abraham and his son, and not just a night vision.

2. "I will slaughter you": symbolism of fatigue and sacrifice, not physical killing.

Here we come to the second pivotal word, "I slaughter you." The traditional understanding links it directly to murder with a knife. But the analysis we proposed earlier, based on the possibility of a metaphorical meaning and the deeper connotations of the root (ذ ب ح), offers an alternative:

- **Slaughter as a symbol of exhaustion and hardship:**"Slaughter" here can be understood in a metaphorical sense that indicates**"extreme fatigue, extreme exhaustion, exposure to hardship and sacrifice"**For a higher purpose. It is not a call to sacrifice one's life, but rather to endure the utmost fatigue and suffering for the sake of God.
- **Context of the call and the trial:**In the context of the lives of the prophets and their mission, exposing sons (especially Ishmael, who was his father's companion in the mission and in building the Kaaba) to hardship, fatigue, and confrontation in order to spread the faith is a natural part of the affliction and faith-based education. This may be the intended moral "slaughter": involving the son in the burdens of the message and burdening him with responsibilities beyond his years, which exhaust him physically and psychologically.

3. Reconstructing the meaning of the verse:

Combining the two alternative understandings of the words “sleep” and “I will slaughter you,” the overall meaning of the verse becomes:

He said, “My son, I see with my insight and realize during the course of our growth and development (in the dream) that I will tire you out, exhaust you, and burden you with great hardship for the sake of God (I will slaughter you), so see what you see (what is your opinion and your readiness to bear this responsibility with me?).”

4. Consistency of the new meaning:

This new reading achieves several benefits and is consistent with other aspects:

- **Exoneration of God:**It removes the theological problem from God’s command to kill and makes it a command to endure hardship and sacrifice for His sake, which is consistent with the attributes of divine mercy and justice.
- **Ismail replied:**Ishmael's response, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast," becomes more profound. It is not merely a surrender to death, but**A conscious willingness and heroic acceptance to endure hardships and endure sacrifices**In order to obey God and support his father's religion.
- **Redemption by a "great sacrifice":**The verse, “And We ransomed him with a great sacrifice” (As-Saffat: 107) can be understood in this context not as an alternative to physical killing, but perhaps as…**"Redemption" for Ishmael from this great hardship and early exhaustion**which he would have endured had things continued as they were, or as a symbol of the great sacrifice (the ram) that would become a ritual reminiscent of this willingness to sacrifice. The “great slaughter” may also symbolize**Victory and empowerment**Which came after patience in the face of trial, and which redeemed Abraham and his son from continued suffering.

Conclusion: From Letter to Spirit

Rereading the story of Abraham and his son through a deeper contemplation of the words “dream” and “I will sacrifice you,” based on the methodology of “Qur’anic linguistics” and the potential of the original drawing and metaphorical meaning, frees the story from a literal understanding that might seem harsh or illogical, and elevates it to a deeper symbolic and spiritual level.

The story becomes not about a divine command to kill, but about**A vision of a future that requires sacrifice and suffering for the sake of God, and of the heroic willingness of father and son to endure these hardships.**It is a story of "slaughtering the ego" and worldly attachments, of exhausting body and soul for the sake of the call, and of patience and absolute submission to God's will, ultimately culminating in redemption, mercy, and victory. This reading restores the story's spiritual and educational depth and makes it an inspiring message of sacrifice and patience in the face of life's challenges for the sake of higher principles.

6.3 And We ransomed him with a great sacrifice: The Qur'anic redemption and transcending the material sacrifice

Chapter Introduction:

Having deeply contemplated the concept of "slaughter" in the story of Abraham's vision, concluding that it goes beyond physical killing to become a symbol of extreme exhaustion, great fatigue, and the sacrifice of outdated beliefs for the sake of God, we now move to the next stage in this pivotal story: redemption. After experiencing absolute certainty and being willing to sacrifice everything precious and dear—even that intellectual construct the Qur'an calls "Ishmael"—comes God's generous promise: "And We ransomed him with a great sacrifice" (As-Saffat: 107).

This verse is a cornerstone in understanding the story, and it has led to numerous interpretations, most notably linking it to physical sacrifice. But can this redemption through animal sacrifice be consistent with God's mercy and justice? Does it align with our insight that the "slaughter" in this story is a spiritual one? In this chapter, we will deconstruct the concept of "redemption through a great sacrifice" to reveal its deeper implications, which strengthen our understanding of the concepts of sacrifice in the Qur'an and go beyond a literal view to present an authentic concept of redemption.

1. Redemption: Redeeming the intellectual structure, not a material sacrifice:

The prevailing understanding of the verse, "And We ransomed him with a great sacrifice," links it to a physical compensation in the form of a ram sacrificed in place of Ishmael. However, this understanding clashes with the symbolic meanings revealed in the story of Abraham. If "slaughter" is not a physical killing, how can "ransom" be a physical ram?

"Redemption" in this story is a process of liberating and freeing the Abrahamic intellectual structure and consciousness from anything that might impede or contaminate it. Ishmael here represents that conscious intellectual structure that was nurtured and cultivated according to Abraham's method of research, contemplation, and the rejection of inherited traditions without proof.

Therefore, the "great slaughter" is not just an animal offered as a sacrifice, but rather:

- Making the utmost effort to achieve this redemption: that is, the tremendous mental and spiritual effort that is made to get rid of all polytheistic thoughts and all corrupt heritage that hinders the path to awareness and certainty.
- All the powerful, solid, and great means that free man from everything that hinders the existence of the Abrahamic station: this station represents a program of rational inquiry based on evidence and proof, which constantly changes and moves between knowledge, sciences, and verses. The Great Slaughter is a continuous process of purification of consciousness.

- The Greatness in Thoughts: In every material matter, the greatness is what sustains and strengthens the body. In thought, the greatness is everything that contributes to the strength and cohesion of the intellectual structure. The "Great Slaughter," then, is the tremendous process that brings about this cohesion and liberation from intellectual impurities.

2. Criticism of material sacrifice: an offering or a stain on the religion?

The concept of sacrifice as a devotional offering to God is not unique to Islam or even to other monotheistic religions. Rather, it is a primitive ritual that has taken various forms and ceremonies throughout history as a means of venting the violence inherent in the human soul. Is it conceivable that the Merciful God, who has forbidden blood (in its comprehensive sense as a means of life) except what you slaughter, would command us to hunt animals during sacred months or slaughter them en masse during certain seasons without explicit Quranic evidence?

The Book of God Almighty is devoid of any explicit command to offer the "Eid al-Adha" sacrifice. Indeed, history attests that the noble Companions, most notably Abu Bakr, Umar ibn al-Khattab, Ibn Abbas, and Ibn Mas'ud, did not offer sacrifices or refrained from offering them for fear that they would be deemed obligatory. This indicates that this ritual was not an obligatory prophetic tradition in the sense commonly understood today, but rather a later interpretation or inheritance.

God Almighty is independent of the worlds and does not need flesh or blood, as He says: “Their meat does not reach God, nor does their blood, but what reaches Him is piety from you” (Al-Hajj: 37). The true sacrifice that God desires is piety, meaning awareness and commitment to the truth and abstaining from polytheism and injustice. This is embodied in the moral and intellectual sacrifice made by Abraham.

3. “The Great Slaughter” and the Rekindling of Thoughts:

The concept of the "Great Slaughter" is closely related to what we discussed in the chapter "Sanctification by Intelligence." Just as we sanctify dead animals with modern science so that they become edible, and we sanctify blood with scientific understanding so that it becomes beneficial, the story of redemption through a great slaughter demonstrates how the true sanctification of thought and soul is what rids a person of the impurities of inherited traditions and elevates their consciousness. It is a process of mental and spiritual "sanctification" that makes the intellectual structure "alive," "sanctified," and capable of receiving guidance and enlightenment.

Redemption, then, is a natural consequence of this spiritual "slaughter"—the sacrifice of old ideas and the strenuous effort exerted to attain certainty and awareness. It symbolizes the victory and empowerment that come after patience in the face of adversity, redeeming Abraham and his son from the continued suffering of intellectual delusion and validating their evidence-based approach.

Chapter conclusion:

From the above, it becomes clear that the story of redemption through a great sacrifice is a continuation of the Qur'anic vision that absolves God Almighty of commanding physical killing and elevates the meaning to the level of spiritual and intellectual redemption. It is a call to sacrifice everything that hinders intellectual and spiritual progress, and to exert maximum effort to free oneself from polytheism and outdated traditions. This understanding transforms the Qur'an into a practical guide for life, urging contemplation, calling for critical thinking, and elevating the status of piety and awareness, rather than linking religion to bloody rituals that are inconsistent with the attributes of the Most Gracious, Most Merciful.

6.4 Series Conclusion: Slaughter and Redemption in the Qur’an: Renewed Perspectives

Our journey through the concepts of "slaughter," "slaughtering," and "redemption" in the Holy Quran has been profound, transcending narrow, literal narratives to broader horizons of symbolism and significance. We have discovered that Quranic words carry layers of meaning that touch upon the essence of human existence and the relationship with God, far removed from the bloody rituals they have been associated with throughout history.

In this series, we explain that:

- "Slaughter" and "slaughtering" are not necessarily physical acts of taking a life. Rather, they express extreme exhaustion, extreme fatigue, and the colossal sacrifice of intellectual atoms and outdated beliefs ingrained in the human mind. Whether this is in the context of the story of Abraham, peace be upon him, where "slaughter" was manifested as a process of mental and spiritual purification for the father of the prophets, or in Surat Al-Kawthar as the "slaughtering" of the ego in order to unify the goal with God alone.
- "Redemption by a great sacrifice" was not a physical sacrifice offered as an alternative, but rather the culmination of a process of intellectual and spiritual purification. It is the liberation of the conscious intellectual structure—represented by Ishmael—from all the impurities of polytheism and obstructive legacies, and the exertion of maximum effort to raise the banner of awareness and certainty based on evidence. God Almighty is independent of our flesh and blood, and His goal is the piety that springs from a conscious heart and the work that melts away dead ideas.
- The prohibition of "blood" is a prohibition against any negative interference in the cosmic life processes, whether material, biological, spiritual, or moral. This prohibition is absolute, except for that which has been "slaughtered" through intelligence, knowledge, and science, as we explained in the context of the "slaughter" of dead animals through modern science, the "slaughter" of blood through safe transfusion, and the "slaughter" of pork derivatives for medical use after processing. This demonstrates that Sharia aims to revive and preserve life, not destroy it.

- The story of the "elephant" is just another example of how we understand the Quran. The armies attacking the "Kaaba" (common sense and pure consciousness) are not necessarily groups of humans on elephants, but rather outdated ideas and rigid beliefs held in the minds of the "elephant owners," who refuse to abandon them and seek to impose them. The "ababil birds" that destroy them are not birds of perception, but rather represent the force of contemplation and critical thinking, hurling the "stones" of awareness and knowledge to demolish the fortresses of ignorance and fanaticism.

This series, with its renewed insights, invites you, dear reader, to reconsider everything you have taken for granted. It invites you to free the Qur'an from the constraints of literal interpretation and to renew your connection with the divine text in a manner commensurate with its depth and comprehensiveness. The Qur'an is not a history book of stories that have happened and ended, but rather a flowing river of meanings, flowing with guidance for all times and places, provided we contemplate it with conscious hearts and enlightened minds.

Let us make every verse a stimulus for contemplation, and every story a lesson for intellectual and spiritual advancement. Let us emerge from the captivity of traditions into the spaciousness of authentic understanding, for true “slaughter” is the slaughter of illusions, and true “redemption” is the liberation of consciousness.

7 A SERIES ON THE CONCEPTS OF WHAT IS PERMISSIBLE AND WHAT IS FORBIDDEN IN THE QUR’AN

Introduction to the series: The expanse of Sharia and the beauty of objectives

In the name of God, the Most Gracious, the Most Merciful, and peace and blessings be upon the most honorable of prophets and messengers.

Today, we stand at the threshold of an intellectual and faith-based journey, delving into the depths of the fundamental concepts that form the core of Islamic law: what is permissible and what is forbidden. These are not merely words defining what is permissible and what is forbidden, but rather a comprehensive system, clear verses from the All-Wise, All-Knowing, aimed at building human life on the foundations of goodness and righteousness, guiding us toward what brings us happiness in this world and the hereafter.

These concepts are often reduced to rigid templates or understood through superficial logic that lacks profound objectives and beautiful wisdom. However, Islamic law, with its breadth and perfection, was designed to take into account the conditions of creation and strike a balance between the stability of principles and the flexibility of application. It is a call for contemplation, not restriction; for facilitation, not hardship.

In this series, we will explore and analyze the concept of what is permissible and good, which represents the broad basis of permissibility in Islam. We will also examine the destructive concept of what is forbidden, which was prohibited to protect the self and society from all harm. We will examine a fundamental question: Is what is forbidden eternal and absolute, or is it subject to considerations of necessity and scientific "intelligence" that eliminate its harm? We will also reflect on the meaning of the straight path, and how it is a single destination with multiple paths that accommodate the diversity of people and their experiences, as long as they adhere to the fundamentals.

It is a call to open new horizons in understanding our tolerant Sharia, and to view it with a renewed eye that accommodates contemporary changes while preserving the authenticity of the text and the spirit of its purpose. Let us contemplate these concepts together, explore their depths, and discover the greatness and perfection of divine legislation.

7.1 The forbidden between fixed eternity and circumstantial flexibility: A reading in light of necessity and “intelligence”

Contemplating the verses in the Holy Quran prohibiting certain foods and practices raises a fundamental question: Is the ruling on what is forbidden in Islam absolute and eternal, or is it subject to circumstances and considerations that make its application flexible at times?

The fixed principle: the initial prohibition

Quranic verses, such as Surat Al-Baqarah and Surat Al-Ma'idah, clearly prohibit specific items: dead animals, blood, pork, and meat dedicated to other than God. This prohibition represents the fundamental rule and unchanging divine principle that Muslims are required to abstain from. This prohibition is often understood as a protection from physical or spiritual harm and as an obedience to God's command.

The obvious exception: the gateway to necessity

But what is striking is that the same verses that stipulate this prohibition follow it directly with a decisive exception:**But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], there is no sin upon him.**This exception opens the door to engaging in forbidden things in cases of extreme necessity that threaten life, provided that the person is not seeking the forbidden thing for its own sake or exceeding the limit of need. This does not mean that the forbidden thing has become permissible in and of itself, but rather that the person in need is exempt from blame and sin in his particular circumstance, as a manifestation of God’s mercy and forgiveness. This exception, agreed upon in Islamic jurisprudence, demonstrates in and of itself that*Consequences*Violation of the prohibition is not absolute in all cases, but is subject to compelling necessity.

Expanding Horizons: The Concept of “Intelligence” in “Except for that which you have been intelligently trained to do”

The issue becomes more profound when considering the exception mentioned in Surat Al-Ma’idah after mentioning the types of dead animals (strangled, beaten to death, etc.) and what was eaten by wild beasts:**Except what you slaughter**The prevailing understanding of this exception is that it refers to animals that are aware of life before they die for an unforeseen reason, and are then ritually slaughtered to become halal.

However, the text around which our dialogue revolved offers a different and expanded interpretation, linking "your intelligence" with "intelligence" and deep understanding. According to this perspective, the exception is not limited to slaughter, but extends to the ability to deal with these taboos (in their literal or expanded meanings as proposed by the text) with scientific and cognitive "intelligence" that mitigates their harm or enables safe use of them. Examples include:

- **Dead (in its broad sense):**Preserving food in scientific ways that prevent it from spoiling and spoiling (freezing, drying, etc.).
- **Blood:**Developing the science of safe blood transfusion based on understanding blood types and compatibility.
- **Pork:**Its derivatives are used in essential medical fields (such as insulin or surgical sutures) after being scientifically processed to ensure safety.

This interpretation, albeit unconventional, suggests that part of the “perfection of religion” mentioned in the same Surah al-Ma’idah may include the acquisition of scientific knowledge (intelligence) that enables a person to deal with the challenges of his environment and its resources, including that which was originally forbidden due to its harm associated with ignorance or mishandling.

Conclusion: Between the stability of principle and the flexibility of application

So, is haram eternal and comprehensive? The answer is complex.

- **As a fundamental divine principle:**Yes, the prohibition is in place and fixed for these mentioned items.
- **As a practical application and consequences:**It doesn't seem absolute. Necessity temporarily lifts the sin. The expanded interpretation of "you have become wise," as proposed in the text, opens the door to the possibility of safely and beneficially addressing these taboos through scientific and cognitive progress.

7.2 Halal and Haram

1- Al-Halal At-Tayyib (The lawful and good):

- **Meaning:**Halal is everything that God Almighty has permitted to be done, eaten, or dealt with, and there is no explicit text or valid evidence prohibiting it.
- **The attribute of "good":**Halal is often paired with “good things.” Good things include everything that is:
  - **palatable:**Healthy souls do not detest it.

- **useful:**It brings good to the individual or society in religion or in this world (physically, spiritually, materially).
- **Free from malice and harm:**Doing or consuming it does not cause any significant harm or corruption.

- **The Holy Verse (Al-Baqarah: 57):**{And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things We have provided for you." They did not wrong Us, but they were wronging themselves.} This verse and many others (such as Al-A'raf: 157, Al-Ma'idah: 4) emphasize that what Allah has permitted is among the good and beneficial things that He bestows upon His servants as sustenance and blessings.
- **The origin of things is permissibility:**The legal principle states that the basic principle regarding beneficial things is permissibility and lawfulness, unless there is evidence of prohibition.

2- The Destroyer of Haram (Al-Haram Al-Mudammir):

- **Meaning:**Haram is everything that God Almighty has absolutely forbidden us to do, eat, or deal with, and for which doing it entails punishment or condemnation.
- **The attribute of "destroyer":**The forbidden was described as destructive because God Almighty did not forbid anything except for its evil and great harm to:
  - **Religion:**Such as disbelief, polytheism and innovations.
  - **self:**Such as murder, suicide, drinking alcohol and drugs.
  - **Mind:**Like drinking intoxicants that cloud the mind and make it go away.
  - **Offspring and honor:**Such as adultery and slander.
  - **the money:**Such as usury, theft, fraud, and consuming people's money unjustly.
- **The Holy Verse (Al-Ma'idah: 91):**"Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" This verse clearly outlines some of the rulings and harms resulting from intoxicants and gambling (both of which are prohibited), and how they lead to the destruction of social relationships (enmity and hatred) and the relationship with Allah (averting one from His remembrance and from prayer).
- **The wisdom behind the prohibition:**Prohibiting these things is to protect people and society from harm and corruption, and to preserve the five necessities (religion, life, reason, offspring, and wealth).

Conclusion:

Islamic law, by distinguishing between what is lawful and good and what is unlawful and destructive, aims to guide humanity toward what benefits and improves its life in this life and the hereafter, and to distance it from what harms and corrupts it. What is lawful represents mercy, grace, and facilitation, while what is unlawful represents protection, safeguard, and preservation from evil and corruption.

7.3 The straight path has many paths

1. **The straight path as one destination:**It is important to emphasize first that the "straight path" in essence is**One destination and one goal**The path of truth and guidance

that pleases God and leads to salvation and true happiness, as defined by its major foundations in the Qur'an and Sunnah (belief in God, the pillars of Islam, basic morals...).

2. Multiple paths and perspectives to reach it:
    - **Pluralism in understanding and interpretation:**The Qur'anic text and the Sunnah of the Prophet contain such depth and richness that they can be understood and comprehended from multiple angles.
        - **Scientific perspective:**The world may see the signs of God in His universe and His precise order, and thus increase its faith and fear, and this will be its way to strengthen its connection to the straight path.
        - **Philosophical/theological perspective:**Through rational and logical contemplation, the thinker may arrive at the truth of monotheism and the necessity of revelation, and thus adhere to the path out of rational conviction.
        - **Spiritual/Sufi perspective:**The seeker may focus on the heart's experience, spiritual taste, and sense of God's presence, which will motivate him to remain steadfast on the path.
        - **Jurisprudential/legislative perspective:**The jurist may find his way in deriving rulings and clarifying what is permissible and what is forbidden, contributing to clarifying the path to people.
        - **Personal experience:**Reflecting on personal life experiences, moments of weakness and strength, joy and sadness, may lead an individual to feel his need for God and to adhere to His guidance (the path).
    - **"To each his own direction."**This diversity can be understood within the context of the verse, as each individual or group strives for good and attains God through the approach or perspective that aligns with their abilities, inclinations, and interests, as long as it remains within the general framework of truth.
3. The importance of path health:
    - The essential point is that these multiple paths or routes must be**"Correct"**That is, it must be based on agreed-upon foundations (the Qur'an and the Sunnah) and must not conflict with the basic principles and constants of Islam.
    - Pluralism here is not an acceptance of contradiction, excess, or deviation from the principles, but rather an acknowledgment of the diversity of methods of understanding, application, and experience.**within**Circle of truth.
4. Common goal:
    - Despite the differences in starting points and methods, all these correct paths converge at the same ultimate goal:**Adherence to the commands of God, fulfilling servitude to Him, and winning His pleasure and Paradise**The straight path is the axis around which all these efforts and approaches revolve.

Conclusion:

This interpretation offers a broad and rich vision of the concept of the “straight path.” It is not a narrow, one-size-fits-all path, but rather**One goal, one basic principles**, can be accessed, understood and truly savored through**Multiple valid entrances and paths**This acknowledges the diversity of human minds, hearts, and experiences, and affirms that the doors of guidance and understanding are open to those who sincerely seek them through any approach that suits their nature and abilities, as long as they adhere to fundamental principles and constants.

7.4 Series Conclusion: The Light of Guidance and the Paths of Right Direction

After this enjoyable journey into the concepts of what is permissible, what is forbidden, and the straight path, it becomes clear to us that Islamic law is not merely a set of rigid texts or a list of commands and prohibitions. Rather, it is a comprehensive way of life that takes into account human beings in all their circumstances and aims to achieve their interests and ward off harm.

We have seen how the prohibition of certain things did not come about in vain, but rather for a profound wisdom represented in protecting the five necessities: religion, life, reason, offspring, and wealth. And how the concept of "the destructive forbidden" embodies this preventative and fortifying purpose for individuals and society. Conversely, the concept of "the good and lawful" was revealed to us as a broad foundation that opens the door to all that is beneficial and palatable, affirming that the basic principle of things is permissibility and facilitation.

The series also demonstrated that Islamic law is neither rigid nor intransigent, but rather flexible in nature. The exceptions made in cases of necessity and the exemption of sin from those in need, as well as the innovative interpretation of the concept of "intelligence" in "except what you have intelligently", demonstrate that Islam is a realistic religion that accommodates human evolution and scientific progress, serving the objectives of Islamic law in bringing benefits and warding off harm.

The straight path is no longer a narrow, one-way street. Rather, it is a lofty destination and a single purpose, toward which multiple paths and routes converge, whether through scientific research, philosophical contemplation, spiritual experience, legislative jurisprudence, or even through the vicissitudes of personal life. All these paths lead to the same noble goal: steadfastness in the command of God, the attainment of servitude to Him, and the attainment of His pleasure and Paradise.

This series has been a humble attempt to deeply re-examine these concepts, presenting them in a spirit that combines authenticity and modernity, to affirm that Islam is the true religion that is appropriate for all times and places, and that it is the light of guidance that directs humanity to the path of righteousness.

We hope that this series has contributed to enriching understanding, broadening horizons, and opening new horizons for contemplating the beauty of our tolerant Sharia.

8 Series Title: White Hanafiyyah: A New Reading of the Religion of Abraham as a Way of Life

Series Introduction: Searching for the Compass in a Time of Loss

Amidst the intellectual turmoil and spiritual turmoil that humanity is experiencing today, and with the multiplicity of "religions" and sects presenting themselves as a path to salvation, the need for a clear compass and a sound methodology that will restore us to the purity of our nature and the clarity of monotheism becomes more urgent than ever. The Holy Qur'an presents us with this compass in the form of a pivotal figure who is not merely a historical figure, but rather a complete "method" and "religion": "the religion of Abraham, the upright one."

This series of three articles is an attempt to delve into the depths of this Abrahamic approach, not to present his biography as a story from the past, but rather to deconstruct and reconstruct it as a roadmap for the present and the future. Together, we will discover how Abraham was not just a prophet, but**Imam**It laid the foundations for a practical civilizational project. We will see how "Hanifism" was not just a doctrine, but rather**Research Methodology**A rigorous rationalist in the face of superstition. Finally, we will reflect on the culmination of his sacrifice to understand it as a symbol.**To "slaughter the ego"**No slaughter of children.

It is a call to rediscover the "white Hanafi school," the tolerant religion based on rationality, morality, and action, which provides comprehensive answers to the challenges of our time and opens the door for us to return to Islam in its authentic essence, as brought by all the prophets.

8.1 Why Abraham? The Secret of Imamate and the Method of Nation-Building

Introduction: From Prophethood to Imamate, a qualitative shift in the history of messages

In the Qur’anic narrative, the Prophet Abraham, peace be upon him, stands as a central figure, not only as a prophet and messenger, but also as the spiritual father to whom followers of the major religions turn. However, the Qur’an grants him a unique status beyond this, crowning him with an exceptional title: “Indeed, I will make you a leader for mankind” (Al-Baqarah: 124). This is not merely an upgrade in title, but rather an

announcement of a qualitative shift in the concept of the divine message; a transition from mere communication to offering**Integrated business model** yuktadi to

This article explores the profound reasons why Abraham was an "Imam" and not just a prophet, and how his "religion" that we are commanded to follow is not a set of theoretical doctrines or historical rituals, but rather a practical and conscious roadmap for building a righteous human being, establishing a righteous society, and establishing a righteous civilization.

First: Imamate is by test, not by mere selection: “Then I will appoint them.”

Imamate was not a divine gift bestowed upon Abraham suddenly, but rather the well-deserved culmination of a long journey of testing and tireless work. The key verse that reveals this secret is the Almighty's saying: "And [mention] when his Lord tested Abraham with certain commands, and he fulfilled them." Herein lies the crux of the matter:

- **"Words" as a program of action:**These "words" were not merely revelations to be recited or sayings to be repeated, but rather a comprehensive program of action, practical costs, projects, and arduous existential tests. These included confronting his society, arguing with his father, emigrating, and building a family in a barren environment, all the way to the culmination of sacrifice in his vision.
- **"So I have them" as a certificate of merit:**The key to merit lies in the word "fa-ata'manna." Abraham did not perform the bare minimum required, but rather "completed" these duties, that is, he performed them perfectly, with complete mastery, sincerity, and submission. It is this completion that granted him the "Certificate of Practical Merit," a true example whose footsteps humanity can confidently follow.

From the Qur’anic perspective, leadership is not an honorary position, but rather a leadership responsibility acquired through meticulous work and success in the most difficult practical tests.

Second: The foundations of building civilization in Ibrahim’s thought: from the individual to the nation

Once he received the good news of the Imamate, Abraham revealed his profound civilizational awareness and strategic vision. His concern was not individual or limited to his personal salvation, but rather a global concern that spanned time and space. This vision is manifested in three practical foundations:

1. **Security first and foremost:**In his first supplication for the nascent society, he did not ask for sustenance or victory, but rather for the foundation without which no building can stand: “My Lord, make this a city of peace and security” (Al-Baqarah: 126). With his keen insight, he realized that security and social and geographical stability are the soil without which the seeds of any civilization or virtuous society cannot be planted. The idea of “balad” (from “balad”), meaning stability, is the first condition for building.

2. **Universal human rights:**When he prayed that the people of the land be provided with fruits, and out of his zeal for the truth, he tried to limit his prayer to believers, a direct divine correction came to him to broaden his moral horizon: He said, "And whoever disbelieves - I will grant him enjoyment for a little." Here the greatness and sophistication of the Abrahamic religion are revealed, as it establishes a universal human principle: the basic rights of life, such as food, drink, and necessary provisions, are guaranteed to everyone, regardless of their beliefs. It is a vision that transcends narrow affiliations to establish the foundations of comprehensive human justice, prohibiting the use of basic needs as a weapon against dissenters.
3. **Establishing a practical and spiritual center:**He did not stop at supplication and theorizing, but rather transformed his vision into a tangible project on the ground. The Almighty's words, "And when Abraham and Ishmael were raising the foundations of the House" (Al-Baqarah: 127), portray us as the tireless engineer and builder. The "House" was an institutional project, a spatial and symbolic focal point, a practical and spiritual center from which the message of peace, monotheism, and guidance for all worlds emanated, becoming a place for those who circumambulate, devote themselves to worship, and bow and prostrate.

Conclusion: The Imam is the builder of models, not the memorizer of texts.

God made Abraham an Imam because he was not just a memorizer of texts or a transmitter of the message, but he was**The first founder of the applied model**Live this message. Provide humanity with practical proof of the possibility of building a safe society, guaranteeing basic rights, and transforming the idea into an eternal civilizational project.

The “religion of Abraham” that we believe in and are called to follow is not just a historical story to be told or rituals to be imitated, but rather it is**A way of life and a code of work**It is a call to be like Abraham: initiators, builders, visionaries, transforming our faith into practical projects that serve humanity, establish security, and establish justice on earth. This is the secret of Imamate, and this is the essence of the true faith.

8.2 Hanafiyyah as a Research Methodology - Abraham's Rationality in the Face of Superstition

Introduction: Beyond the Stars and Idols, the Mind's Journey Towards Certainty

If the first article revealed Ibrahim, “the builder-imam,” this article delves into the depths of his personality to reveal Ibrahim, “the thinker-researcher.” The “Hanifism” associated with him was not merely an inherited doctrine or an emotional belief, but rather**a rigorous cognitive and rational approach**To search for the truth in a world dominated by superstition and blind tradition.

How did Abraham arrive at his firm monotheistic conviction? And how did he confront the doctrinal deviations in his society? The answer lies in his methodology, which combined cosmic contemplation, logical reasoning, the courage to ask questions, and the

deconstruction of false sanctities. His faith is not merely a call to faith, but rather a call to learn how to attain this faith through reason and proof.

First: The Journey of Research in the Universe - The Scientific Method at its Most Beautiful

The Holy Qur'an, in Surat Al-An'am, presents us with a living intellectual laboratory for Abraham's journey toward certainty. The story of his contemplation of the planets, the moon, and the sun ("And when the night covered him...") is not just a tale, but rather an accurate and early embodiment of the steps of the experimental scientific method:

1. **Note:**Observing the cosmic phenomena around him, with the eye of an impartial researcher.
2. **Hypothesis:**He made a logical assumption based on observation (He said, "This is my Lord"). He did not directly ridicule his people's beliefs, but rather put them on the table for discussion as a hypothesis worthy of study.
3. **Testing and verification:**Subject the hypothesis to testing over time and continuous observation (when it set...). Does this hypothetical being, as a god, possess the attributes of absolute divinity, such as permanence, permanence, and comprehensiveness?
4. **Result and rejection of the hypothesis:**The conclusion was clear: changeable, finite, and absent beings could not be the Creator God. His logical decision was: I do not love those who set.
5. **Getting to the bare truth:**At the end of the journey, Abraham transcends all the materialism and personifications that his people worshipped, to reach an abstract rational conclusion: the true God is the first Creator, the power behind this wonderful system, so he turned his face to the One who created the heavens and the earth.

This intellectual journey establishes a fundamental principle in the Abrahamic religion:**Doctrine is not built on blind imitation or social inheritance, but rather on research, contemplation, logical reasoning, and rational proof.**.

Second: Freedom to question and break false sanctities

Abraham's rationalism was not limited to cosmic inquiry, but extended to include the courage to pose the deepest questions and break the intellectual taboos of his time:

- **Question for reassurance:**He did not hesitate to ask God directly: "My Lord, show me how You give life to the dead." (Al-Baqarah: 260) This question does not express doubt in God's power, but rather a deep rational desire to understand "how" the divine laws work, moving from "knowledge of certainty" to "eye of certainty." The true religion legislates questioning, encourages the search for cognitive reassurance, and rejects faith based on fear of reason.
- **Logical dialogue and cognitive shock:**In confronting the idolaters, he began with a calm and logical dialogue: “Do you worship what you carve?” (37:95). But when he

found minds closed and tradition entrenched, he resorted to a more radical method: “cognitive shock.” His smashing of idols (“He reduced them to fragments, except for one of their greatest ones”) was not an end in itself, but rather a means of forcing them to use their reason and confront the glaring contradiction in their beliefs. His sarcastic question (“Ask them, then, if they speak”) (21:63) aimed to shatter “false sanctity” in minds, not simply smash stones.

Conclusion: Hanafiyyah is a revolution of reason against superstition.

A "hanif" (true believer) is not one who blindly follows the religion of his forefathers, but rather one who consciously and willingly "leans" away from the misguidance of superstition and blind imitation, toward the righteousness of reason and proof. The religion of Abraham is an enduring call to liberate the mind from the shackles of inherited tradition and to use it as an honorable tool for arriving at the truth. It is an approach that sanctifies evidence, respects questioning, bases faith on a solid foundation of knowledge and certainty, and rejects any cognitive or spiritual intermediary that stands between man and his Creator. It is, quite simply, a declaration of the victory of reason, enlightened by the light of revelation, over the darkness of ignorance and superstition.

8.3 “I see that I am slaughtering you” - the symbolism of sacrifice at the pinnacle of the Abrahamic model

Introduction: Reading Beyond the Knife, From Letter to Spirit

Having reviewed Abraham, the "builder-imam" and "thinking scholar," we now come to the climax of his ordeal and surrender: the story of the vision, which appeared, on the surface, to be a divine command to sacrifice his son. This story, when read literally and directly, not only evokes emotional resonance, but also raises profound theological and ethical questions: How can a merciful and compassionate God command an act that contradicts human nature, mercy, and justice?

This concluding article offers a symbolic and reflective reading, consistent with the essence of the Abrahamic faith as a rational and moral approach. We will see how "slaughter" in this context symbolizes the highest degree of sacrifice for the sake of principle, rather than a call for physical violence, and how this story is the ultimate embodiment of the approach of "slaughtering the ego" for the sake of God.

First: “Slaughter” as a metaphor for sacrifice and extreme hardship

The Quranic language, with its richness and depth, often uses metaphor and figurative language to convey deeper meanings. The word "slaughter" in Arabic doesn't just refer to the taking of a life with a sharp instrument, but extends to the meaning of "exhausting one's

energy and effort to the utmost limit." When we say, "This work slaughtered me," we mean that it exhausted and tired us and drained all our energy. From this perspective, we can reread the Abrahamic vision:

- **Vision as a future insight:**Indeed, I see in a dream... It is a vision of insight, a conscious awareness of the future of the call and the enormous sacrifices it requires. It was not just a fleeting dream, but rather a revelation that clarified to Abraham the magnitude of the coming challenge.
- **Slaughter as a sacrifice of effort:**"I will sacrifice you" can be understood as a symbolic signal that the coming divine project (building the house and establishing the nation) will require this young son to make the ultimate sacrifice, exert an effort beyond his capacity, and devote his entire life to this goal, as if this effort will "slaughter" him with fatigue and hardship. It is a sharing of him in bearing the burdens of the message at the highest level.

Second: Conscious submission and patience in the face of the hardships of the path.

This symbolic understanding makes the response of Ishmael, peace be upon him, more profound and profound: “O my father, do as you are commanded. You will find me, if God wills, among the steadfast.” (As-Saffat: 102)
This is not a passive surrender to death, but rather**A heroic and conscious acceptance of his role in bearing the burdens of the message**It is a declaration of his willingness to be patient, not only in the face of the pain of a fleeting moment, but in the face of the hardships of a long journey of work, construction, and sacrifice. It is patience in sacrificing personal comfort, youth, and entertainment for the sake of establishing God's religion, a patience that requires sustained strength and will.

Third: Redemption through the great and eternal work

When the father and son demonstrated this level of submission and willingness to sacrifice, the ransom came: “And We ransomed him with a great sacrifice” (As-Saffat: 107). The “great sacrifice” here goes beyond just a ram. Is it conceivable that a great person could be ransomed with a ram? The greatness here lies in the alternative. The “great sacrifice” is**The eternal project**The result of this sacrifice is the “Sacred House” as a center of monotheism, and the Muslim nation as a witness to the message.
The son's effort and the father's hardship were redeemed by a great deed whose impact has resonated throughout the ages. The ritual of sacrifice we practice today is not merely a commemoration of the slaughter of a ram, but rather an annual symbol that renews within us the spirit of readiness to sacrifice what is most precious to us (time, effort, money, and ego) for the sake of the lofty principles for which Abraham lived.

Conclusion: The religion of Abraham is the slaughter of the ego, not the slaughter of the sons.

At its moral and spiritual peak, the religion of Abraham is manifested as a call**To slaughter the ego, to slaughter worldly attachments, and to slaughter personal comfort**For a higher purpose. It is a story about channeling human energy into constructive action, and about the willingness to endure the greatest hardships in order to establish truth, justice, and goodness on earth.

With this understanding, the story once again serves as an inspiring educational model, fully consistent with the compassion and rationality that are the essence of God's message. It teaches us that the greatest sacrifice a human being can make is not the sacrifice of the lives of others, but rather the sacrifice of oneself and one's desires for the sake of building a better world. This is the heart of the "Muslim Hanafi" faith that Abraham adhered to, and which we are all called to follow.

8.4 Series Finale: Abraham Isn't in Heaven, But Every Step of the Way

Throughout this series, we have attempted to extract the character of Abraham, peace be upon him, from its narrow historical framework and re-present him as a living "religion," that is, as a comprehensive approach to thought, action, and morality. We have seen how his imamate was the culmination of tireless work and a civilizational approach, how his Hanafi school was a rational revolution against stagnation and imitation, and how his sacrifice represented the pinnacle of spiritual transcendence and conscious submission.

The essential message we take away is that following the "religion of Abraham" is not about wearing a specific dress or repeating historical words. Following the religion of Abraham means embracing his approach:

- **to think rationally**We look for evidence before we believe.
- **to be constructive**In our communities, we start with security, establish justice, and strive for the good of every human being.
- **to be willing to sacrifice**With our whims and personal comfort for the sake of the lofty principles in which we believe.

Abraham is not just a story in a heavenly book; he is a compass within each of us. He is the voice of instinct that calls us to monotheism, the voice of reason that calls us to search, and the voice of will that calls us to work and build. His "religion" is not a path he has taken and then finished, but rather the path that begins with every conscious step we take toward God and toward building a better world.

We ask Allah to make us among those who walk this path, the true Muslims, who combine purity of belief, uprightness of approach, and nobility of action, so that we may meet Him while He is pleased with us.

9 "Moses in the Qur'an" Series: From the Throat to the Touch of Truth

Series Introduction: Why "Moses" in particular?

No prophet's name is mentioned in the Qur'an as much as the name "Moses." No prophet's story is as detailed as his. This intense presence is not merely a historical narrative, but rather a divine invitation to delve into the depths of an integrated archetype that represents the journey of human consciousness in all its complexity: from fear to confrontation, from slavery to liberation, and from apparent law to inner wisdom.

In this series,**Moses in the Qur'an: From the Throat to the Touch of Truth**We will embark on a new journey to understand this unique model. We will go beyond the traditional framework of the story, using the tools of "Qur'anic linguistics" to decode the name itself. We will discover how the name "Moses" was not merely a sign, but rather carried within its structure the essence of his message and function:

- It is like "The Razor": the sharp divine tool that was tasked with "slipping away" the layers of falsehood, revealing the truth of monotheism, and separating truth from falsehood with a decisive edge.
- He is the human being who**"touched" the divine truth**At the sacred valley, his being was purified, and he himself became a tool for "touching" and changing reality.

Join us on this intellectual and spiritual journey to see how Moses is not just a distant historical figure, but a living method of thought and liberation, an inner compass that invites each of us to begin our own journey from the "throat machine" that removes the illusions of the self, to the "touch of truth" that illuminates the paths of life.

9.1 "Take off your shoes" is the starting point.

(Detachment from heritage as a gateway to knowledge)

At the heart of every great transformation is a zero moment. A moment of complete detachment, in which a person stands naked of his past, ready to embrace his future. In the journey of consciousness represented by the Prophet Moses, this moment was not merely a passing event; rather, it was a direct divine command, a prerequisite for entering the presence of knowledge:**{So take off your shoes. You are in the sacred valley of Tuwa.} (Taha: 12)**

At first glance, this verse may seem like a mere command to remove one's physical shoes out of respect for the sanctity of a physical place. However, the approach of "Qur'anic

Linguistics" invites us to transcend the letter to touch the spirit, understanding that this command carries within it the first and most important lesson in the journey of every seeker of truth.

The "Sole" as a Symbol: What Are We Really Taking Off?

The Holy Quran, in its profound discourse, does not use words in vain. The word "shoe," which occurs only in this unique place, does not only refer to what we wear on our feet, but also symbolizes...**What we rely on in our intellectual and psychological journey**The "sandals" that Moses was ordered to remove were:

1. **Intellectual legacies:**These are the preconceived ideas and beliefs we inherited from our societies and parents, which we follow without question or criticism. It is the "ground" of the past that prevents us from seeing the horizon of the future.
2. **Previous experience:**All the experiences and knowledge a person has acquired shape their worldview. Despite their value, they can also become limitations that prevent them from seeing the truth as it really is, rather than as they are accustomed to seeing it.
3. **Ego and biases:**Our “shoes” are also our pride, our intellectual arrogance, and our prejudices that separate us from receiving knowledge with humility and openness.

The command to “take off your shoes” is therefore a radical symbolic call to…**Emptying the inner vessel**You cannot fill a cup that is already full. You cannot receive the pure divine light with a heart and mind burdened by the impurities and preconceived notions of the past. It is a call to stand before the truth, stripped of everything except your sound nature and your longing for knowledge.

Slaughtering the Intellectual "Cow": The Twin of "Taking Off Your Shoes"

This concept becomes clearer when we connect it to another Quranic symbol in the story of the Children of Israel itself:**"The Cow"**As we have previously reviewed, the “cow” in its symbolic context is not just an animal, but rather it is**A symbol of the rigid intellectual heritage that is being "milked" and regurgitated to no avail.**It represents blind imitation and clinging to the old just because it's old.

Here the deep relationship is evident:

- **Take off your shoes:**It is a decision**an individual**It is taken by the traveler at the beginning of his own journey.
- **Slaughtering a cow:**It is a decision**collective**The nation must adopt it to free itself from the shackles of stagnation.

Both are necessary acts of purification. Moses could not lead his people to "slaughter their intellectual cow" unless he himself had first "taken off his sandals." A leader must be liberated before he can call for liberation.

Conclusion: Are you ready to take off your shoes?

The story of Moses at the Sacred Valley is not just a historical event; it is a renewed invitation to each of us. On our journey toward a deeper understanding of ourselves and of the truth, there will come a time when we encounter our own "sacred valley." This valley may be a book that changes our concepts, an experience that shakes our convictions, or a moment of profound reflection that brings us face to face with our inner selves.

At that moment, the silent call will come: "Take off your shoes."

- Will you cling to the "soles" of your old ideas for fear of the unknown?
- Or will you muster the courage to take it off, and stand with detachment and readiness, to take your first steps into the "sacred valley" of true knowledge?

"Taking off your shoes" is not the end of the road, it is**Starting condition**It is a gate that can only be crossed with a humble heart and an open mind. Are you ready to cross it?

9.2 "Bahrain Complex"... A Journey of Integrating Awareness

(When the logical mind meets the inner wisdom)

After he "took off his shoes" and shed his old acquisitions, received the message, and became a prophet, some might think that Moses' cognitive journey was complete. But the Qur'an surprises us with another story, a new journey no less important than the first, which begins with a remarkable determination:**"I will not cease until I reach the junction of the two seas or I have gone on for ages." (Al-Kahf: 60)**

This is not a geographical journey to the meeting place of two material seas, but rather a deeper dive into the ocean of knowledge. It is a journey.**Integration of consciousness**The journey of a mind that has mastered the "outward" and now longs to understand the "inward." It is the journey of every scholar, every thinker, and every seeker who reaches a point where they realize that their logic and tools alone are no longer sufficient.

Sea of Sharia and Sea of Truth: Decoding the Symbols

Let's explore the symbols of this amazing journey:

- **Musa:**Here he represents not only the Prophet, but also**The logical, analytical mind, which is guided by the law and apparent Sharia**It is the mind that needs evidence and proof, and rejects what is contrary to the norm.
- **The righteous servant (Al-Khidr):**Represents**Inner wisdom, practical experience, and innate knowledge**Direct from God, whose actions may seem counterintuitive, but contain profound wisdom.

- **Bahrain Mall:** he **The desired meeting and integration point**Between these two "seas" of knowledge. It is the state in which theoretical knowledge harmonizes with practical experience, and in which apparent logic unites with inner insight.

Moses' journey is a tireless effort by every mature mind not to remain confined to one "sea," but to reach the state of "comprehensiveness" in which one sees the whole picture.

Forgetting the Whale at the Rock: Losing Your Goal Amidst Obstacles

In the midst of the quest, comes the biggest challenge:**forgetfulness**. . And when they reached the place where they met, they forgot their fish. (Al-Kahf: 61)

- **Pisces:**It symbolizes**The main goal and the ultimate purpose**For the journey (meeting the source of inner wisdom).
- **The rock:**It symbolizes**Entrenched intellectual obstacles, rigid ideas, or preoccupation with immediate challenges**That distract us from the ultimate goal.

How many times in our lives do we come so close to reaching our "merge of the two seas," only to "take refuge on the rock" of a passing problem, a preconceived notion, or a futile argument, "forgetting our whale" and losing sight of the purpose for which we set out? Realizing this forgetfulness and retracing the trail (and they both returned, following their footsteps), is in itself an awakening of consciousness and the beginning of a true encounter.

The Three Lessons of Al-Khidr: When Logic Collides with Reality

When Moses meets the righteous servant, an intensive educational course begins that shakes the foundations of apparent logic:

1. **Shipwreck (Idea Protection):**The first lesson is that protection doesn't always come through fortification, but sometimes through "defecting" the emerging idea or project to make it appear less attractive to "usurper kings" (major competitors or dominant powers) until it grows stronger. It's a lesson in strategic wisdom that may appear subversive on the surface.
2. **Killing the boy (nullifying the distorted thought):**The second, and most shocking, lesson is the necessity of**"Killing" deviant ideas and distorted intellectual approaches in their infancy**...before it "exhausted" its followers with "tyranny and disbelief." It is a lesson in decisive intellectual confrontation, which may appear harsh on the surface but is merciful in essence.
3. **Building the Wall (Preserving the Treasure of Truth):**The third lesson is the importance of**Preserving and maintaining the "treasure" of truth and authentic knowledge**...and not revealing it to anyone other than its people or prematurely, until the deserving generation comes along who is capable of extracting and understanding it. It is a lesson in the responsibility of preserving knowledge from distortion and vulgarization.

Conclusion: "This is the parting between me and you."

This journey was not to last forever. Moses had to return to his "sea" of law, but only after bathing in the "sea" of truth. He returned with a new dimension in his consciousness: patience for what reason cannot comprehend, acceptance of a deeper wisdom behind events, and the realization that logic alone is insufficient to understand all of God's plans in the universe.

This is the invitation of the Bahrain Complex to each of us: not to be satisfied with what we know, but to always strive to integrate the laws of reason with the lights of insight, and to be prepared to confront whatever shakes our apparent certainty, in order to arrive at a deeper and more steadfast certainty.

9.3 "Go to Pharaoh"... the liberation mission

(Confronting tyranny systems with argument, not weapons)

After he had removed his sandals and renounced his past, after he had sailed the "Confluence of the Two Seas" and united reason and insight, Moses was not left to worship in a hermitage or meditate in isolation. Rather, the most serious and difficult assignment came to him, the assignment that represented the essence and purpose of his message:**Go to Pharaoh. Indeed, he has transgressed. (Taha: 24)**

This is not just a political mission to overthrow a ruler, but rather an eternal Quranic model for confronting**"Systems of tyranny"**In all its forms. It is the moment when enlightened individual consciousness transforms into a collective liberation project. It is the true test of all acquired knowledge: What is the value of light if it remains imprisoned within and does not go forth to dispel the darkness outside?

Pharaoh and Haman: Dismantling the Structure of Tyranny

To understand the magnitude of the confrontation, we must first understand the opponent's structure. The Qur'an does not present us with flat characters, but rather presents integrated models:

- **pharaoh:**It is not just the name of an Egyptian king, but rather a symbol and description of every authority that "branches" from its original responsibility to care for the people, to enslave them intellectually and materially. It is a symbol**political and intellectual tyranny**He who claims to possess the absolute truth: “He said, ‘I am your Lord, the Most High,’” and restricts the minds of his followers: “I only show you what I see.”
- **Hamman:**Not just a minister, he is a symbol**Corrupt entourage and obstructive bureaucracy**He is the flattering advisor who beautifies the tyrant's evil deeds and

diverts him from the path of righteousness. He is the mind that implements injustice, transforming individual tyranny into an institutional system.

Moses did not go to confront a person, but he went to confront**"system"**A complete liberation from intellectual tyranny and executive corruption. And Moses did not go alone, but rather asked for support (And appoint for me a minister from my family, Aaron, my brother). This reinforces the idea that the task of liberation is not necessarily an individual endeavor, but may require building an integrated team that combines the strength of argument (Moses) and the eloquence of expression (Aaron), adding a collective and practical dimension to the task of confronting tyranny.

The weapon of confrontation: the real "edifice"

How did Moses confront this tyrannical regime? He did not confront it with an army or weapons, but rather with the power of argument and proof. The brilliant paradox lies in the story of "The Pyramid."

When Pharaoh's certainty was shaken by Moses' miracles, he did not ask for a military confrontation, but rather for a cognitive confrontation, even if it was devious: “O Haman, build for me a tower that I may reach the ways” (Ghafir: 36).

- **The required structure:**As we discussed earlier, this was not a physical tower to reach the sky—that was a naive request. Rather, it was a symbolic request to build**"intellectual statement" or counter-argument**Respond to Moses' powerful logic. Pharaoh asked Haman (the corrupt system) to reveal the truth to him, an impossible task.
- **The real "edifice":**Pharaoh did not know that the "pylon" he was looking for was standing right in front of him.**Moses himself was the "edifice."**:An integrated structure of clear evidence (S. R. H.), clear verses, and the sound, unshakable approach.

It was a confrontation between**"The Illusion Monument"**Which Haman was unable to build, and the “Erection of Truth” which Moses brought from God.

Water as a Separating Tool: The Pinnacle of Divine Justice

When all arguments failed, and the conflict reached its peak, the divine will intervened with the favorite instrument of Moses:**water**.
The sea, which stood as a barrier to escape from injustice, was transformed by God's command into a path of salvation. Even more astonishing, this same path, this single body of water, became a trap and a graveyard for tyranny. “So Pharaoh pursued them with his soldiers, but the sea overwhelmed them.” (Ta-Ha: 78)

Here, water is revealed as an instrument of absolute divine justice, eternally separating the people of truth from the people of falsehood. It is a message that systems of tyranny, no

matter how powerful and tyrannical, are doomed to end, and that God makes the very causes of life the cause of their destruction.

Conclusion: Your mission

The story of Moses and Pharaoh is not just an event in the distant past, but rather a struggle that is repeated in every time and place, even within ourselves.

- there **"pharaoh"**Within us is the arrogant ego that rejects the truth.
- And there**Haman**Inside us, it is represented by justifications and whims that adorn falsehood for us.

The divine call to Moses is a call to each one of us:**"Go.."**.
Go to the Pharaoh of injustice in your society, go to the Pharaoh of ignorance in your mind, go to the Pharaoh of arrogance in your soul. Go armed not with the sword, but with the "edifice" of argument, the "authority" of knowledge, and the certainty that light, however dim it may be at first, will inevitably dispel the darkness in the end.

9.4 "Show me so I can look at you"...the peak of longing and the shock of certainty

(The limits of human perception and the meaning of true vision)

Having freed himself from the shackles of the past, having perfected his consciousness in the "Confluence of the Two Seas," having faced the system of tyranny and achieved victory, we might think that Moses had reached the end of the road. But the greatest souls are those who never stop moving, and the closer they get to God, the more they yearn for Him. At this stage of complete spiritual maturity, Moses utters the most audacious and longing request in human history:**“My Lord, show me [the signs] so that I may look at You.” (Al-A’raf: 143)**

This is not a request of curiosity, nor is it ignorance from a great prophet. It is**The peak of intellectual and spiritual longing**It is the ultimate expression of man's desire to transcend all barriers and attain absolute certainty through the perception of the First Source of all things. It is the question of the lover who is no longer satisfied with effects but wants to perceive the Influencer.

"The Shock": Not a Punishment, but a Revelation

The divine response did not come in the form of a direct rejection, but rather in the form of a practical experience that shook the foundations of existence: “He said, ‘You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me.’ But

when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious."

Let's analyze this amazing cosmic experience:

- **"You will not see me":**It is not an eternal denial, but rather a denial of vision with limited human capacity in this material world. The laws of this existence cannot tolerate the direct manifestation of the Divine Self.
- **The mountain as a model:**God chose the mountain, a symbol of solidity, stability, and steadfastness in our world, to show Moses the weakness of the most solid thing in his being before the divine manifestation. If the mountain could not stand, how could the weak being of man?
- **"The Shock":**Here, the "shock" is not a punishment for the boldness of the request. It is**A natural and inevitable consequence of facing a reality that exceeds the capacity of consciousness to comprehend.**It is a profound "cognitive shock" or "existential shock" that restructures perception. It was a revelatory experience, through which Moses realized "experientially," not just "by hearing," the truth of "You will never see Me." The shock was practical proof of the truth of the divine word.

Awakening and Repentance: The Birth of a New Certainty

(And when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers.")

- **Wake up:**It's not just waking up from a coma, it's**Birth of a new consciousness**Moses awoke to a knowledge he had never had before, a knowledge based on direct experience.
- **Repentance:**It is not repentance from sin, but it is**Return to the position of correct cognitive literature**It is a repentance from trying to perceive the absolute with the tools of the limited, and a return to submission to the greatness of God, which cannot be perceived by sight.
- **"I am the first of the believers":**It is not a new faith, but it is**Faith rises to a new level of certainty**"I am the first to believe" in this truth that I have now experienced: the truth that Your greatness cannot be encompassed by our senses, and that the way to know You is not through direct vision.

Conclusion: The Path of Possible Vision

After this experience, was man left in darkness? Was the door to knowing and seeing God closed? No.
Moses' experience did not close the door, but**Direct us to the right door**You have taught us that "seeing God" is not done with physical sight, but with the insight of the heart. It is not done by perceiving His essence, but by perceiving the effects of His actions and the greatness of His creation.

The real vision available to us every day is:

- **Seeing His wisdom**In the fine-grained system of the universe.
- **Seeing his power**At sunrise and sunset.
- **Seeing His mercy**In the raindrop that revives the earth.
- **Seeing his justice**In the destruction of the oppressors and the salvation of the believers.
- **Seeing his knowledge**In the verses of his perfect book.

Moses' journey to Mount Sinai was the final lesson in the method of awareness: that the pinnacle of knowledge is to recognize the limits of knowledge, and that the pinnacle of longing for God is to see Him in everything around you, not to seek Him in anything outside of you.

9.5 Be the "Moses" of your time

After traveling with Moses on his amazing journey, from his moment of renunciation at the sacred valley, to his immersion in the "Confluence of the Two Seas," from his confrontation with the tyrannical Pharaoh to his towering stand on Mount Sinai, one final question might come to mind: What does all this have to do with us today? Is it merely an inspiring story from the past, or is it a roadmap for our present and future?

The greatness of the Qur'an lies in the fact that it does not present us with heroes to admire from afar, but rather presents us with…**Models to follow and live by**The story of Moses was not told in such detail to end with his death, but rather to be renewed in every soul striving for liberation and awareness. It is a divine invitation open across time and space, telling you:**Be the "Moses" of your time**.

So what does it mean to be a "Musa" in the 21st century?

It means adopting his approach to life, and taking your own journey that mirrors his grand journey.

1. Start by "taking off your shoes":
Before you seek knowledge, be unconcerned. Take off the shoes of prejudice, preconceived notions, and false certainties you have inherited without thinking. Be brave enough to say, "I may be wrong." Open your mind and heart, for this is the only gateway through which the light of truth enters.

2. Search for your "Bahrain Mall":
Don't be satisfied with just one sea of knowledge. Don't be just a dry logician, nor a mere spiritual dreamer. Combine both. Combine the precision of science and the solidity of argument (the logic of Moses), with the depth of insight, compassion, and wisdom (the

science of Al-Khidr). Read about science and religion, and contemplate the universe and the Book, to reach a comprehensive understanding of life.

3. “Go to Pharaoh” who is inside and outside you:
Identify the "Pharaohs" of your era. Today's Pharaoh may be ignorance, social injustice, blind consumerism, or misleading media. The greatest Pharaoh may be your own inflated "ego," which commands you to do evil and beautifies falsehood for you. Confront this tyranny not with violence, but with the "edifice" of argument, the power of the kind word, and the authority of knowledge and morality. Be a voice for truth, even if you are alone.

4. Ask with “Moses’ longing” and receive the answer with “certainty”:
Never stop asking questions and seeking knowledge, driven by the longing for more light. And when you reach the limits of your understanding, learn the lesson of the greatest phase: that the pinnacle of knowledge is submission to the greatness of God. Seek God not in the distant sky, but in every detail of your life—in a child's smile, in the subtlety of a cell, in a verse that moves your heart. Transform your search for "seeing Him" into "seeing His traces" in everything.

5. Be a “Moses” who is sharp in the truth and cuts off falsehood:
Remember that the name "Musa" carries within it the meaning of "razor" (the shaving instrument). Be that way in your life. Be firm in your adherence to principles, decisive in distinguishing between right and wrong, exposing false claims, and purifying your surroundings of intellectual and moral impurities.

Conclusion: Your journey begins now.

The story of Moses is divine confirmation that one individual, when connected to the source of true power, can change the course of history. Moses began fearfully (and left it fearful and anticipating), but he ended up speaking to God, liberating a nation, and a sign for the worlds.

Your own journey awaits.**"Your cow"**Intellectuals are waiting to be slaughtered.**Your shoes**Waiting for someone to take it off.**"pharaoh"**He is waiting for someone to confront him. And the Lord of Moses, your Lord, is waiting for you to take the first step.

So don't hesitate. Start your journey today. Touch the truth, and become the "Moses" God intended you to be.

9.6 Conclusion of the series "Moses in the Qur'an": From the throat instrument to touching the truth

Thus we come to the end of our journey tracing the path of the Prophet Moses through the verses of the Holy Quran. We began with a title that may seem strange:**From the throat to the touch of truth**In each episode, we seek to reveal a new layer of this deep meaning.

We saw how “Moses” was not just a name, but a function and a method. He was**Moses**Who started his journey by "shaving" himself first, when**"Take off his shoes"**At the sacred valley, stripped of his heritage and his ego, he reveals his pure nature, ready to receive the light.

Then we saw how this “razor” became a decisive divine tool in confronting falsehood. God used it to “shave” and expose the falsehood of the magicians, separating their false ropes from the truth of his cutting staff. And with it he confronted**"pharaoh"**So he threw his imaginary edifice to the ground, and exposed the shame of his tyranny to the public.

At the height of his career, when he longed for more than just exposing falsehood, he transformed from a tool for “shaping” falsehood into an entity seeking to “touch the absolute truth.” So he was surprised**"The Shock"**The revelation on Mount Sinai, a touch of the light of certainty, taught him that “touching the truth” is not achieved through direct perception, but rather by seeing its effects in every atom of the universe.

His journey, then, was a journey.**From "separation" to "connection"**.
He separated truth from falsehood like Moses, then sought to connect and link with the source of all truth.

Today, as we conclude this series, we are not bidding farewell to the story of Moses, but rather welcoming it as a renewed personal invitation. The world around us, and ourselves within, are filled with falsehood that needs a "Moses" to expose, with injustice that needs a "stick" to strike, and with thirst that needs a "rock" to burst forth with mercy.

The final lesson from the story of Moses is that change begins with an inner "ring," an act of courageous detachment. From there, from that zero point of purity, we can hope to be touched by the light of truth, transforming us, in turn, from mere individuals in this world, into effective instruments in the hands of its Creator.

Let this conclusion be the beginning of your journey. Find your inner "Mossak," support him, and involve him in your affairs... for the truth is waiting to be touched.

10 The Names of the Prophets in the Qur’an: Linguistic Treasures and Spiritual Mirrors in Light of the Mathani System

10.1 Introduction: Names that carry messages and secrets of construction

In the Holy Quran, the names of the prophets, peace be upon them, are not merely identifying marks. Rather, they are linguistic and spiritual icons, each carrying profound connotations and reflecting the essence of its bearer's message and sublime attributes. These names were not chosen randomly; rather, God Almighty instilled in them linguistic

secrets and spiritual meanings, making contemplating them a journey along the paths of guidance and miracles.

Understanding these names goes beyond the apparent meaning, to extend to the structure of the word itself within a framework of**"Al-Mathani"**...and it is a unique linguistic system referred to in the Holy Quran in the Almighty's saying: "And We have certainly given you seven of the oft-repeated verses and the great Quran" (Al-Hijr: 87). This verse, according to the view of Professor Abdul Ghani bin Awda, establishes the understanding that**"Al-Mathani"**These are the letter pairs that form the basic structural framework of the Quranic word, and the "seven" in them symbolizes the completeness and organized multiplicity of these linguistic roots. This means that every word, including the names of the prophets, is an integrated structure, bearing its meanings from the interaction of these intertwined letter pairs, whether they come from triliteral, quadriliteral, or quintiliteral roots, or even those thought to be of foreign origin. The Quran has absorbed these names and Arabized them within its miraculous system to harmonize with its message and profound connotations.

10.2 Examples of the names of the prophets: linguistic connotations, spiritual dimensions, and reflections on the Mathani

1. **Adam:**The origin of humanity and honorable humility
    - **Linguistic significance:**Its name is derived from "adam" (the surface of the earth and its soil), and may also refer to "idama" (continuity). It reminds us of our humble origins in the soil.
    - **Spiritual meaning:**It symbolizes the creation of the first human being, and God's honoring of him with the divine breath that raised him above all other creatures.
    - **Reflect on the Mathani:** name **"A.D.M."**It can be decomposed into the letter pairs "A" (beginning and initial appearance), "A" (performance, bringing forth, and existence), and "D" (permanence, continuity, and matter). This construction refers to the divine beginning that led to continuous material existence, and links the name to the origin of creation and its honor.
    - **The moral:**It combines the humility of knowing one's origin with a sense of divine honor. "And We have certainly honored the children of Adam."
2. **Idris:**Knowledge and elevation
    - **Linguistic significance:**From "dars" and "study" (deep learning), and it is said to mean "chief" or "master of the people".
    - **Spiritual meaning:**A symbol of knowledge, wisdom, spiritual elevation, and responsible leadership enlightened by science.
    - **Reflect on the Mathani:** name **"A D R S"**It can be broken down into "A D" (beginning and existence), "D R" (management, knowledge, deep understanding), and "Y S" (ease, sovereignty, directed movement). These pairs refer to a personality who began with study and deep understanding, which led to their elevation and sovereignty on the path of knowledge and guidance.

- **The moral:**The value of knowledge and righteous deeds in achieving elevation in this world and the hereafter. “And We raised him to a high station.”

3. **Noah:**Long patience and a new beginning
    - **Linguistic significance:**His name is associated with "wailing" or "mourning," referring to his long-standing complaint and grief over his people's disregard. It may also mean "rest," as he brought comfort to the world and a new beginning after the flood.
    - **Spiritual meaning:**He represents the pinnacle of patience and perseverance in calling people to God over centuries, and absolute steadfastness in adhering to the truth despite despairing of his people's response.
    - **The moral:**The duty of the preacher is to convey the message and persevere, and salvation lies in following God’s revelation regardless of the circumstances. “He said, ‘My Lord, indeed I have called upon my people night and day.’”
4. **Ibrahim:**The Father of Monotheism and the Philosophy of Innocence and Devotion
    - **Linguistic significance:**It is interpreted as "merciful father" or "exalted father." Modern methodology suggests that it is a compound of "ibrah" (renunciation and abstinence from polytheism) and "haym" (wandering, contemplation, and spiritual thirst).
    - **Spiritual meaning:**A model of pure monotheism, absolute submission to God, and disavowal of idols and illusions, with the heart of a compassionate father towards creation.
    - **Reflect on the Mathani:** name **"A B R H M"**Its structure can be analyzed as "Ibra" + "Him" as a preliminary step. Or by breaking it down into pairs such as: "B R" (innocence, manifestation, blessing), "R H" (awe, hidden guidance), "H Y" (guidance, wandering), "Y M" (sea, knowledge, completion). These pairs reflect his journey from disavowal of polytheism to certainty in God, and his journey toward guidance with a spiritual thirst.
    - **The moral:**Sincerity in calling to Islam and dedication to the cause of God until the individual becomes like a nation in his influence. “Indeed, Abraham was a nation obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.”
5. **Ismael:**Response and delivery
    - **Linguistic significance:**It means "God hears" or "Allah is All-Hearing", referring to God's response to his parents' prayers, and his response to his Lord's command.
    - **Spiritual meaning:**It represents absolute submission to God's command, even in the most difficult situations.
    - **Reflect on the Mathani:** name **"I hear you"**It can be broken down into "S M A" (hearing, responding, and obeying) and "El" (referring to God or transcendence and purpose). This refers to "responder to God" or "hearer of the divine call."
    - **The moral:**True obedience to God is the key to being close to Him and attaining His pleasure. “So when they had both submitted and he laid him down upon his forehead.”
6. **Isaac:**Good news of laughter and certainty

- **Linguistic significance:**It means "laughing", a reference to his mother Sarah's laughter when she received the good news of his old age.
- **Spiritual meaning:**It symbolizes joy in God's grace, the fulfillment of His promise, and the certainty of His power that goes beyond the ordinary.
- **The moral:**Trusting in God's promise and His ability to achieve what seems impossible. "So We gave her good tidings of Isaac, and after Isaac, Jacob."

7. **Lot:**Confronting deviation
    - **Linguistic significance:**His name is associated with the meaning of "adherence" or "inclination", and may refer to his connection to Abraham, or to his confrontation with his people's deviation from the right nature.
    - **Spiritual meaning:**It represents standing up for the truth in the face of corruption and moral deviation, and adhering to principles despite few followers.
    - **The moral:**The duty of calling to virtue and confronting evil with wisdom and good advice. "And [mention] Lot, when he said to his people, 'Do you commit such immorality as no one before you has committed among the worlds?'"
8. **Yusef:**Beautiful patience and empowerment
    - **Linguistic significance:**It may be attributed to "regret" for his father's grief over him, or to "increase," as God increased his beauty, wisdom, and knowledge.
    - **Spiritual meaning:**It symbolizes patience in the face of the most severe trials: from the treachery of brothers, to the temptation of lust, and the darkness of prison, then empowerment and forgiveness when able.
    - **The moral:**Allah does not waste the reward of those who do good, and that chastity and patience are the path to salvation and elevation in this world and the hereafter. "He said, 'No blame will there be upon you today. Allah will forgive you, and He is the Most Merciful of the merciful.'"
9. **Musa:**The Savior and the Power of Truth, From the Shaving Machine to the Touch of Truth
    - **Linguistic significance:**It is said to be composed of "mu" (water) and "si" (tree) in an ancient language referring to the place where it was found, or to mean "pulled from the water".
    - **Spiritual meaning:**It symbolizes the power of truth in the face of tyranny, saving the weak, and trusting in God in the most difficult circumstances.
    - **Reflection on the Mathani (Qur'anic Linguistics):**His name**"M&C"**It can be broken down into "M W" (water, origin), "W S" (expansion, latent power), and "S Y" (striving, goal, sovereignty). These pairs refer to a personality that emerged from the water with latent power and sought a higher goal and the attainment of sovereignty through truth.
        - Also, his name can be interpreted as**The Razor**The sharp divine tool that was tasked with "slipping away" the layers of falsehood, revealing the truth of monotheism, and separating truth from falsehood with a decisive edge.
        - He is also the human being who**"touched" the divine truth**At the sacred valley, his being was purified, and he himself became a tool for "touching" and changing reality.

- **The moral:**Patience and steadfastness on the path of calling to Islam and fighting injustice, for Allah is the supporter of His believing servants. “Go to Pharaoh. Indeed, he has transgressed.”

10. **David:**Strength, Wisdom, and Praise of the Mountains, and the Star of the Child Seeker
    - **Linguistic significance:**It is associated with the meaning of "beloved." Its name in Arabic is close to "love" and "awd" (strength).
    - **Spiritual meaning:**He represents the combination of physical strength (killing Goliath) with the power of kingship and justice, the tenderness of heart, and the beauty of voice in praising God, so much so that even the mountains and birds would repeat his praise. He is the Caliph who combines authority and servitude.
    - **Special enrichment of the "Star of David":**The concept of the "Star of David" is associated with the curious, knowledge-seeking child within every human being. This child is "David," whom God appointed as a successor on earth, and a symbol of passion, discovery, and the constant search for new things.
    - The concept of succession and renewal (David): Succession on earth can only be achieved by activating the energy of “David” within us, which is the energy of research, discovery, and continuous development in all fields (industry, agriculture, technology).
    - **The moral:**True power is that which is harnessed for truth and justice, coupled with humility and constant repentance to God. “O David, indeed We have made you a successor upon the earth, so judge between the people with truth.”
11. **Suleiman:**Wisdom and grateful king
    - **Linguistic significance:**Derived from “peace” or “safety,” referring to the soundness of his rule and his pure heart.
    - **Spiritual meaning:**He represents supreme wisdom and dominion, unsurpassed by anyone before or after him, along with the control of the wind, jinn, and birds. He is a symbol of the grateful servant who attributes all credit to God.
    - **The moral:**The greatest of God's blessings is wisdom, and the pinnacle of power and dominion is a test of gratitude, not a cause for arrogance. He said, "This is from the bounty of my Lord to test me whether I will be grateful or ungrateful."
12. **Ayoub:**Patience and return to God
    - **Linguistic significance:**Derived from "aba ya'ubu", meaning he returned and came back. He is the one who frequently returns and repents to God.
    - **Spiritual meaning:**The greatest example of beautiful patience in the face of adversity, contentment with God’s decree, and certainty in His mercy and relief.
    - **The moral:**Hardship reveals the true character of men, and certainty in God is the refuge of the patient. “Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God].”
13. **Younes:**Repentance after despair
    - **Linguistic significance:**It may be related to “uns,” or it may refer to him being the prophet who was swallowed by the whale (nun).

- **Spiritual meaning:**It represents the importance of returning to God and repenting even in the darkest of circumstances, and that sincere supplication changes destinies.
- **The moral:**There is no despair of Allah's mercy, for His door is open to the repentant, and supplication is the believer's weapon. ﴿Then he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." * So We responded to him and saved him from the distress. And thus do We save the believers.﴾

14. **hopelessness:**Zeal for monotheism
    - **Linguistic significance:**It means "My God is Jehovah/Allah," a name that carries the message of monotheism within itself.
    - **Spiritual meaning:**It symbolizes jealousy for God's religion, and calling people to worship God alone and reject polytheism and idols.
    - **The moral:**The importance of calling for pure monotheism and fighting polytheism in all its forms. "And indeed, Elias was among the messengers. When he said to his people, 'Will you not fear God?'"
15. **Dhul-Kifl:**Justice and loyalty
    - **Linguistic significance:**It means "the owner of the share" or "the owner of the guarantee or warranty", indicating that he bears responsibility and fulfills it.
    - **Spiritual meaning:**It symbolizes justice, keeping promises, and bearing heavy responsibilities with patience and steadfastness.
    - **The moral:**The importance of justice and fulfilling responsibilities and duties to attain the status of the righteous. "And mention Ishmael and Elisha and Dhul-Kifl, and all were among the righteous."
16. **righteous:**Call for reform
    - **Linguistic significance:**Meaning "righteous" or "reformer," a name aptly fitting for his role in calling his people to reform.
    - **Spiritual meaning:**It represents the quest to reform society and prevent corruption on earth.
    - **The moral:**The duty of the prophets and their followers is to strive for reform as much as they can. ﴿And to Thamud We sent their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him..."﴾.
17. **Issa:**Spirit of mercy and the word
    - **Linguistic significance:**It is said that it comes from "Asw" (wandering with goodness) or refers to "whiteness and purity", which is the word of God and His spirit.
    - **Spiritual meaning:**A symbol of love, mercy, healing, spreading peace, and support with amazing miracles.
    - **The moral:**Mercy and blessing are the foundation of calling people to God, and the word of truth has power and influence. "And He has made me blessed wherever I am, and He has enjoined upon me prayer and zakah as long as I live."
18. **Muhammad and Ahmad, peace be upon him:**Seal of the Prophets and Master of the Messengers
    - **Linguistic significance:**"Muhammad" is the one with many praiseworthy qualities, and "Ahmad" is the one who is most praised by God or most deserving of praise. Two names that carry the highest meanings of praise.

- **Spiritual meaning:**It represents human perfection in servitude to God, mercy to the worlds, and the final and comprehensive message.
- **The moral:**He is the ultimate role model and example for all of humanity in every aspect of life. ﴿There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.﴾

10.3 Conclusion: The Names of the Prophets... A Complete Linguistic and Semantic System

Deconstructing the names of the prophets into their basic "mathani" (repeated) forms, even those that appear to be quintuplet or foreign, reveals a subtle linguistic system and profound meanings that resonate remarkably with the Quranic context of their stories and messages. This confirms that these names are not merely historical designations passed down, but rather are an integral part of the linguistic and cognitive fabric of the Holy Quran, "Arabized" and integrated within its structural system based on the mathani (repeated) to accurately reflect the essence of their personalities and messages.

This approach invites us to reconsider the Quranic names, not just the names of prophets, but all words, considering them miraculous linguistic structures that hold within their literal composition secrets and meanings awaiting contemplation and discovery. This approach affirms that every letter and every letter pair in the Book of God has its own position, meaning, and purpose. Let us continue to search and contemplate the Book of God and the names of these chosen elite, hoping that we may find in them what will guide us to the betterment of our religion and our worldly lives, and increase our understanding and closeness to God and His noble messengers.

11 Series: The Straight Path - A Quranic Perspective from Five Dimensions

Series Introduction: The Straight Path - A Journey from Letter to Life

At the heart of every prayer, and with every opening of the Book, Muslims repeat a supplication that is one of the deepest and most comprehensive supplications:**Guide us to the straight path**But what is this path? Is it merely a physical bridge we await crossing in the afterlife, or is it a concept that extends to encompass every detail of our worldly lives?

Stereotypes have become ingrained in our minds, sometimes seeming too narrow to encompass the magnificence of this Quranic concept. Hence, this series embarks on a five-dimensional journey of contemplation, attempting to rediscover the "straight path" with a comprehensive Quranic vision that takes us from the letter to life.

Our trip map:

1. **The first dimension: from the secrets of drawing to the depth of the method.**We will begin by diving into the structure of the word itself, to discover the secrets of the precise Quranic script, and to distinguish between its meanings.**"Srat"**With the extended alif, “Sirat” with the daggered alif, and the definite article “al-Sirat”, let us see how each form opens a different door of meaning.
2. **The second dimension: the key to insight.**After understanding the methodology, we will discuss the indispensable tool for decoding it:**contemplation**We will see how contemplation is not just reading, but rather the mechanism that transforms the light of the Qur’an into true insight that reveals the path.
3. **The third dimension: the practical roadmap.**Surat Al-Fatihah will take us on a practical journey, outlining the path through three human models:**The blessed ones**As a role model we follow,**Those who have incurred wrath and those who have gone astray**As lessons and morals, we warn against its paths.
4. **The fourth dimension: Sirat as a societal system.**We will move from the individual level to the collective level, to discover how the path is embodied in the concept of**"The Straight Path"**Which represents the basis of the justice and legislative system that preserves the entity of society and achieves its integrity.
5. **The fifth dimension: the spaciousness of the path and the multiplicity of paths.**Finally, we will conclude with a vision that inspires hope and spaciousness, to see that this path, despite its precision, is not a narrow path with a single template, but rather a single sublime destination that can be reached through**Multiple paths**Suitable for diverse minds and hearts.

It's a call to re-examine this pivotal concept, not as an abstract idea, but rather as a practical way of life, precise in its principles and broad in its paths, beginning with contemplating the letter and ending with achieving integrity in every aspect of life. Let us begin this enjoyable journey together.

11.1 "The Straight Path"... From the secrets of drawing to the depth of the curriculum

The straight path has long been conceived in our minds as a physical bridge crossing into the afterlife. However, this image, despite its prevalence, almost obscures the profound depth the Holy Quran offers regarding this pivotal concept. The straight path is not merely a mystical passageway; rather, it is a comprehensive way of life, the dimensions and majesty of which are revealed when we delve not only into its linguistic connotations, but also into the secrets of its precise Quranic formulation.

1. Linguistic analysis: the strength of “the path” and the straightness of “the straight”

The choice of the word "Sirat" instead of "Sirat" is carefully intentional. The letter "Sad" (ص) indicates a path that requires effort and ascension. The letter "R" (ر) signifies continuity and

repetition. While the letter "ط) "ط) confers the sense of decisively reaching the end of each stage to move on to the next. The path is**A systematic, practical approach, consisting of escalating stages, that requires continuous strength and effort.**Then comes his description as “straight”, and here the significance of the letter appears.**Alif (a)**Which, in its fixed vertical form, represents the meaning of uprightness in the truth, steadfastness in the principle, and following this approach without deviation or crookedness.

2. The Secret of the Alif: The Key to Contemplating Between “Sirat” and “Sirat”

Respecting the Ottoman script is key to deep contemplation. The difference in writing the word between the extended alif (sirat) and the dagger alif (sirat) is not random, but carries subtle hints of meaning:

- **Sirat (with an extended alif): the clear and detailed path**
    - **Significance:**The presence of the extended alif, which indicates extension, appearance and clarification, indicates the method in its form.**Clear, detailed, and explained in its features and details**It is the path that has been shown to people through a specific message.
    - **Context:**This formula often appears in the context of a specific guidance or revealed method. The most prominent example is the description of the guidance of the Prophet Muhammad ﷺ:**“And indeed, you guide to a straight path.” (Ash-Shura: 52)**Guidance here refers to the detailed method and complete law that He brought. The same applies to the guidance of Moses and Aaron after they were given the Book:**“And We guided them to the straight path.” (As-Saffat: 118)**.
- **Sirat (with the dagger alif): the principle of complete rectitude**
    - **Significance:**The dagger alif, being brief and concise, may indicate a more significant meaning.**Briefly and focusing on the general and basic principle**To righteousness, rather than the details of a particular law. It refers to the “idea” and essence of the path.
    - **Context:**This formula comes in the context of discussing absolute and universal divine guidance, not tied to any particular people or religion. The most prominent example is God's response to the debate over the direction of prayer:**“…He guides whom He wills to a straight path.” (Al-Baqarah: 142)**Guidance here is not to the details of a specific Qiblah, but to…**The principle of universal rectitude**Which is turning to God, which is a principle broader than any material direction.
- **As-Sirat (definite article with “al”): the familiar path and the goal**
    - This form always comes with an extended alif and is definite with “al.” It refers to**The one, specific, and known path**It is the absolute divine covenant that we ask for in the Mother of the Book:**“Guide us to the straight path” (Al-**

Fatihah: 6) It is not just any path, but the path established between God and His servants, the ultimate goal for every traveler.

With this precise distinction, we realize that the Qur'an uses each formula in its appropriate place and with a precise balance. This calls us to deeper contemplation to uncover the secrets of this divine method, which we will detail in the following articles.

11.2 "Contemplation" is the key to insight into the straight path.

After the precision of the path has been revealed in its outline and language as a comprehensive divine method, the central question arises: If the Qur'an is the "clear book" that contains this method, then what is the tool that enables a person to comprehend this method and follow it with insight? Here, the Holy Qur'an presents a mechanism**"Contemplation"**As a master key to unlock the treasures of guidance.

The Straight Path: A supplication for a need, and the Qur'an is the answer

The supplication for**Guide us to the straight path**It is, in essence, a conscious declaration of the need for guidance. The entire Qur'an, after the Fatiha, serves as the divine answer to this prayer. It is the light that reveals the path. Just as the path requires light to reveal its details, true religion requires the light of revelation, and the Qur'an is that light.

Contemplation: The mechanism that turns light into insight

If the Qur'an is light, then contemplation is the act that enables us to see this light clearly and benefit from it. It is not merely a superficial reading that skims over the words, but rather a mental and emotional process that challenges the human being and invites him to reflect, as in the divine question:**"Do they not then consider the Qur'an carefully, or are there locks upon their hearts?" (Muhammad: 24)**Closed hearts cannot see the light of guidance, and thus cannot know the straight path.

Contemplation has two basic functions in guiding us to the straight path:

1. **Detective function (positive):**Contemplation is what shows us the right path in all aspects of our lives. It shows us how to build a right relationship with God, with ourselves, and with others. It is what outlines for us the features of justice, mercy, and fairness that are at the heart of the path.
2. **Protective (defensive) function:**Contemplation acts as a strong fortress and a protective shield that protects us from straying from the straight path. It exposes falsehood.**intellectual doubts**that may mislead minds, and gives us the strength to resist.**behavioral desires**Which may be lost underfoot.

Guidance to the straight path is not a magical or automatic process, but rather the fruit of a conscious interaction with the Quranic text. It is a journey that begins with sincere supplication for guidance and continues through mental and spiritual effort in contemplating God's words. With this tool at hand, the Muslim is able to implement the next step guided by the Fatiha: clearly distinguishing between the three types of humanity—those who have

been blessed, those who have incurred wrath, and those who have gone astray—a process we will detail in the next article.

11.3 One destination, multiple paths: the spaciousness of the straight path

After reviewing the foundations of the path and its precise systems, a question may come to mind: Is it a narrow path with a single template? Here, the greatness of the Quranic vision is revealed in presenting another dimension of spaciousness, emphasizing that the destination is one, but the paths to reach it may be multiple and varied.

1. The straight path as a single destination:

It is important to emphasize first that the "straight path" in essence is**One destination and one goal**The path of truth and guidance that pleases God and leads to salvation, as defined by its major foundations in the Qur'an and Sunnah (belief in God, the pillars of Islam, basic morals).

2. Multiple paths and perspectives to reach it:

The Qur'anic text and the Sunnah of the Prophet contain such depth and richness that they can be understood and comprehended from multiple and correct perspectives, as long as they remain within the general framework of truth:

- **Scientific perspective:**The world may see the signs of God in His universe and its precise system, and thus increase its faith and fear, and this will be a way to strengthen its connection to the path.
- **Philosophical/theological perspective:**Through mental contemplation, the thinker may reach the truth of monotheism, and thus adhere to the path out of mental conviction.
- **Spiritual/Sufi perspective:**The seeker may focus on the heart's experience and spiritual taste, which will motivate him to remain steadfast on the path.
- **Jurisprudential/legislative perspective:**The jurist may find his way in deriving rulings and clarifying the path to the people.
- **Personal experience:**Life experiences may lead an individual to feel his need for God and to cling to His guidance.

This diversity can be understood in the context of the Holy Verse:**And everyone has a direction toward which he turns.**Where every individual strives for goodness and to reach God through the approach that matches his abilities and inclinations.

3. Common goal and importance of path validity:

Despite their different starting points, all these correct paths converge on the same ultimate goal: adherence to God's commands. The essential point is that these paths must be "correct," meaning that they must not contradict the fundamental principles and constants of Islam. Pluralism here does not mean accepting contradiction, but rather recognizing the diversity of approaches to understanding and applying it within the realm of truth.

Vision summary:
This interpretation offers a broad and rich vision of the concept of "the straight path." It is not a narrow, uniform path, but rather a single goal and fundamental principles, accessible through multiple, valid approaches and paths, confirming that the doors of guidance are open to those who sincerely seek them.

11.4 The Roadmap in Surat Al-Fatihah: Between those who have been blessed, those who have incurred wrath, and those who have gone astray

After we realize that "the path" is a precise divine method, and that "contemplation" is the key to understanding it, Surat Al-Fatihah guides us to the practical application of this understanding. It does not merely request guidance, but rather defines the path through a practical roadmap that presents us with three behavioral models: one to follow and two to avoid.

1. The Path of the Blessed: The Method of Building and Giving

"Blessings" in the Quran are not merely material gifts, but rather the fruit of walking a path based on unity and brotherhood, defending rights, adhering to health systems, and social discipline. It is the path of those who transform God's blessings into positive actions that benefit the individual and society.

2. The roots of deviation from the straight path

In stark contrast, the Qur'an identifies the reasons for a radical deviation from the straight path, saying:**"And indeed, those who do not believe in the Hereafter will deviate from the path." (Al-Mu'minun: 74)**"Catastrophe" or lateral deviation here is linked to the denial of the afterlife. Those who do not believe in reward lose the ultimate motivation for commitment, making them vulnerable to falling into one of two deviant paths:

- **The path of those who incur wrath:**It is the path of those who knew the truth but then deliberately and arrogantly deviated from it, such as those who disbelieve in God's verses and kill the prophets. It is the path of destruction and devastation that inevitably leads to disastrous results.
- **The path of the lost:**It is the path of those who have wandered in confusion and loss and lost their compass, either out of ignorance or following false perceptions. It is the path of those who have not made the sufficient effort to search for or contemplate the truth.

Thus, the daily Fatiha prayer becomes a continuous self-assessment, motivating us to adhere to the path of those who have been blessed and to be wary of the causes and manifestations of the behavior of those who have incurred God's wrath and those who have gone astray.

11.5 "The Straight Path": The Approach to Justice and Community Legislation

The Qur'an moves the path from an individual concept to a societal system, and describes it with another pivotal characteristic:**"The normal"**That is, the upright and just, in which there is no crookedness or favoritism.

The Straight Path: The Path of Pure Justice

The divine challenge is clear:**"Say, 'Everyone is waiting, so wait. You will soon know who are the companions of the straight path and who is guided.'" (Ta-Ha: 135)**The real criterion for differentiation is not the claim, but rather the adoption of this just approach.

This concept was embodied in the most wonderful way in the story of the two opponents with David, peace be upon him, when their request was:**"...and guide us to the straight path." (Sad: 22)**The "straight path" here refers to its fair middle ground, its point of balance that does not favor one side over the other. It is a call for a straightforward methodology of governance, and it is the essence of the path in its judicial application.

This "right path" is what the legislative system in Surat An-Nisa seeks to implement, based on…**"Performance of trusts"** and **"Ruling with justice"**...and it is protected by the system of prohibitions in Surat Al-An'am, which represents a fence that protects the entity of society from injustice and corruption.

11.6 Series Conclusion: The Light of Guidance and the Paths of Right Direction

After this enjoyable journey into the concepts of what is permissible, what is forbidden, and the straight path, it becomes clear to us that Islamic law is not merely a set of rigid texts or a list of commands and prohibitions. Rather, it is a comprehensive way of life that takes into account human beings in all their circumstances and aims to achieve their interests and ward off harm.

We have seen how the prohibition of certain things did not come about in vain, but rather for a profound wisdom represented in protecting the five necessities: religion, life, reason, offspring, and wealth. And how the concept of "the destructive forbidden" embodies this preventative and fortifying purpose for individuals and society. Conversely, the concept of "the good and lawful" was revealed to us as a broad foundation that opens the door to all that is beneficial and palatable, affirming that the basic principle of things is permissibility and facilitation.

The series also demonstrated that Islamic law is neither rigid nor intransigent, but rather flexible in nature. The exceptions made in cases of necessity and the exemption of sin from those in need, as well as the innovative interpretation of the concept of "intelligence" in "except what you have intelligently", demonstrate that Islam is a realistic religion that accommodates human evolution and scientific progress, serving the objectives of Islamic law in bringing benefits and warding off harm.

The straight path is no longer a narrow, one-way street. Rather, it is a lofty destination and a single purpose, toward which multiple paths and routes converge, whether through scientific research, philosophical contemplation, spiritual experience, legislative jurisprudence, or even through the vicissitudes of personal life. All these paths lead to the same noble goal: steadfastness in the command of God, the attainment of servitude to Him, and the attainment of His pleasure and Paradise.

This series has been a humble attempt to deeply re-examine these concepts, presenting them in a spirit that combines authenticity and modernity, to affirm that Islam is the true religion that is appropriate for all times and places, and that it is the light of guidance that directs humanity to the path of righteousness.

We hope that this series has contributed to enriching understanding, broadening horizons, and opening new horizons for contemplating the beauty of our tolerant Sharia.

12 Series: "Praise of Muhammad: From the Law of the Universe to the Method of Man"

Series Introduction: Reading Beyond Praise

"Praise be to God" is the word with which we begin God's Book, our prayers, and our lives. "Muhammad" is the name we repeat in our Shahada (testimony of faith) and sing out of love and emulation. But have we ever stopped to wonder about the secret behind this pairing of "praise" and "Muhammad"? Is "praise" merely gratitude and praise, and "Muhammad" merely a "praiseworthy person"?

This series,**Praise be to Muhammad**This is an attempt to delve into the depths of these two pivotal concepts, using the tools of "Qur'anic Linguistics." Together, we will journey from "praise" as a universal law of overflow and expansion that governs galaxies and cells, to "Muhammad" as the human embodiment and prophetic pinnacle of this law. We will discover how following Muhammad is not merely following a person, but rather adopting the approach of "praise" to bring out the best in us, expanding the circles of goodness around us, and moving from darkness to light.

12.1 "Praise"... God's fingerprint on creation: the law of abundance and expansion

Introduction: Does the Universe "Thank" God?

We begin our journey with the word that opens existence: "al-hamd." We often limit it to a human reaction of gratitude and praise. But the Qur'an tells us that everything praises Him. How can you praise a rock or a star? This article reconstructs the root (H M D) to reveal "al-hamd" as a physical and spiritual law, a divine "system" of constant overflow and expansion.

1. Decoding the word “Al-Hamd” (H-M-D):

- Beyond the common meaning, let's look at the word structure. Meeting**Ha**(Life, Movement, Right) with**Mim**(containment, collection, content) and**Dal**(push, direct, oblige), suggests a deeper meaning: “a system that pushes (**of the**) life (**H**) to exceed its original content (**M**) and expands.
- "Praise" then, is not just a word, but it is**The law of orderly overflow and expansion**It is God's fingerprint in his universe: from the Big Bang that expanded the starting point, to the cell that divides and expands to form a being, to the idea that overflows into civilization.

2. “Praise be to God, Lord of the Worlds”: Recognition of the system and its owner

When we say "al-hamdu" (praise be to God), we are not merely thanking Him, but rather acknowledging and recognizing that this amazing cosmic order of abundance, creation, and expansion belongs to God and is attributed to Him alone. For this reason, the Qur'an pairs "al-hamdu" (praise) with creation: Say, "Praise be to God," after acknowledging that He is the Creator of the heavens and the earth. Acknowledging the Creator entails acknowledging His order (al-hamdu).

3. Praise be to God: The key to achieving perfection

Why glorify the praises of your Lord? Glorification is the acknowledgment of God's transcendence of any imperfection. The means (the "b" in "by praising Him") to realize this perfection is through contemplating and understanding the "order of praise." When we see this orderly and precise abundance and expansion in everything, from the atom to the galaxy, we realize the impossibility of any deficiency, imperfection, or randomness in the Divine Essence. Glorification of praise is the elevation of consciousness from seeing things to seeing the order that governs them.

Conclusion: From Tongue-Tying to Eyewitnesses

"Praise" is, in essence, not just a word of praise we repeat. Rather, it is an invitation to open our eyes to the first law in the book of the universe. It is an invitation to see God's fingerprint in everything that expands, grows, and overflows with life. Understanding this law is the first step toward comprehending the Creator's greatness and is the necessary prelude to understanding why God chose the name "Muhammad" to be His final messenger.

12.2 "Muhammad"... Activating praise and bringing the nation into the light

Introduction: A name that lives up to the mission

Having understood “praise” as a universal law of overflow and expansion, we now come to the name that God chose to be the perfect human embodiment of this law: “Muhammad.” This article explores how the name “Muhammad” in the form “mufa’al” is not simply a form of the passive participle (al-mahmud), but rather a form of the one who**The act of praise falls upon him, he activates it and passes it on.**Muhammad is the one upon whom light was bestowed, and he in turn was bestowed to expand the circles of light in the world.

1. “Muhammad”: The active participle of the method of praise

- The name "Muhammad" (Mu-Ḥammad) carries within its structure the meaning of activation. It is not merely "Ḥamedan" (active participle) or "ḥamūdan" (passive participle), but rather "Muḥammad": the self in whom "praise" has been activated so that it itself becomes a source of abundance and expansion.
- This is clearly demonstrated in his mission: he was “Muhammad” because**Get out**His people and the world from the "content" of polytheism and narrow ignorance, and**expand**The circle of his message from the local to the global, and**He spoke abundantly**With the Qur’an as a way of life that includes everything, and**dawn**The latent energies of his nation to become the best nation brought forth for mankind.

2. “The Seal of the Prophets”: The pinnacle of activating praise

Why is he the "Seal of the Prophets"? Because every prophet before him was active in praise in a specific aspect (Noah in salvation, Abraham in monotheism, Moses in confronting tyranny, Jesus in mercy). As for "Muhammad," he came to conclude these manifestations and provide the model.**Comprehensive and complete**To activate "praise" in all aspects of human life: individual, familial, social, political, and global. His message is the final and most complete "overflow" that concludes all that preceded it.

3. “Ahmad”: The highest station of praise

If "Muhammad" describes the action and process, then "Ahmad" (in the form of "af'al", the comparative) describes the position and result. Jesus' foretelling of a messenger to come after me whose name is Ahmad was foretelling of the man who would reach the pinnacle of this bounty. He would be the "Ahmad" of the praisers, the one who most fully implements God's method of expansion, and the most deserving of praise and commendation. "Muhammad" is the method in its application, and "Ahmad" is the method in its perfection and pinnacle.

Conclusion: Following Muhammad is following the path of praise.

This new understanding of ours makes following the Prophet, peace and blessings be upon him, not just an imitation of his formal actions, but rather**Adopting his approach to "praise"**To be a "Muhammadan" means to strive to activate "praise" in your life: to emerge from the narrowness of the ego to the spaciousness of serving creation, to expand the circle of your knowledge and positive influence, and to overflow with goodness and mercy to those around you. It is a call to be beacons of light, just as he was a "shining lamp."

12.3 Praise and Thanks - From Cosmic Order to Human Response

Introduction: What is the difference between praising God and thanking Him?

On our journey to understand "praise" as a universal law, a fundamental question arises: What is the difference between "praise" and "thankfulness"? We often use the two words interchangeably, but the Holy Quran distinguishes between them with astonishing precision. Understanding this distinction is not a linguistic luxury; rather, it is key to understanding why "praise" is associated with all of creation, while "thankfulness" is associated with human response, and why God chose for His final prophet a name derived from "praise" (Muhammad), not from "thankfulness."

This article places both concepts under the Qur'anic microscope, revealing "praise" as a comprehensive system and universal principle, and "thankfulness" as a specific response and practical branch of this system.

1. Praise: Praise for oneself and the system

As we saw in the previous article, "praise" is more general and comprehensive. It is not limited to a reaction to a blessing, but rather:

- **Praise to the Divine Self:**We praise God for the perfection of His attributes and the majesty of His essence, even before any direct blessing reaches us. Praise be to God, Lord of the Worlds, is an acknowledgment of His greatness in Himself, not merely gratitude for His blessings. To Him be praise in the first and the last, meaning that He is praiseworthy forever and ever.
- **Praise for the cosmic order:**"Praise" is also the name for the order by which God created the universe. Everything, from an atom to a galaxy, praises Him. That is, every creature in its existence and movement is a manifestation of this order and is thus a "praise" that speaks of the greatness of its Creator. The angels praise God because they witness this order and submit to it.

The essence of praise: It is a conscious acknowledgment of the beauty and perfection of the Divine Essence and of His created order, whether or not this is associated with a personal blessing. It is a comprehensive worship of the heart and mind.

2. Gratitude: Translating Grace into Action

"Gratitude," on the other hand, is more specific and particular. It is always linked to a person's response to a specific blessing that has been bestowed upon them.

- **Reaction to grace:**Gratitude is only given in return for a blessing. “And be grateful for the favor of Allah. If you are grateful, I will surely increase you.” It is acknowledging that this blessing is from Allah, then translating this acknowledgment into action.
- **Practical worship:**Gratitude is not just a word said, but rather a practical approach that includes the heart, tongue, and limbs.
    - **Thank you heart:**Acknowledging that the benefactor is God.
    - **Thank the tongue:**Expressing gratitude and thanks for this blessing.
    - **Thanking the limbs (which is the most important):**Using blessings in obedience to God and in a way that pleases Him. Being grateful for the blessing of money means spending it on good deeds, being grateful for the blessing of health means using it for righteous deeds, and being grateful for the blessing of knowledge means teaching it to others.

The essence of gratitude: It is a practical and conscious response to a divine blessing, by directing this blessing towards good and achieving the will of the benefactor.

3. Essential comparison: origin and branch

Praise (original)	Thanks (branch)
More general and comprehensive: Praise for self and order.	**More specific and specific:**Reaction to grace.
Universal worship: All creatures praise God.	**Human worship:**Especially for the person who is responsible and receives the blessing.
Connected to all existence: We thank God for His existence and the existence of His creation.	**Related to the grace that comes:**We thank God for what He has given us.
My heart and mind basically did: You can praise God as you look up to heaven.	**Basically a practical act:**It requires the use and direction of grace.
Example: Glory be to God and praise be to Him (absolute praise).	**Example:**Work, O family of David, in gratitude (gratitude is an action).

Conclusion: Why "Muhammad" and not "Thank you"?

Now it becomes clear why the name of the Seal of the Prophets was "Muhammad." He was not merely "thankful" or "thanked," for his message was not merely a response to a blessing, but rather the embodiment of the comprehensive method of "praise."

- **Muhammad is the doer of praise:**He came to activate the divine system of "praise" within humanity, to lead it from the narrowness of polytheism to the vastness of

monotheism, and from the dryness of matter to the abundance of the spirit. His message was a divine "outpouring" and "expansion."

- **His message is the greatest praise:**The Qur'an that He brought is the greatest manifestation of praise. It is the book that praises God in all its verses and calls us to praise Him by contemplating all its pages.

Understanding the difference between praise and gratitude opens our eyes to the greatness of the approach brought by Muhammad, peace and blessings be upon him. It is not merely a call to thank God for His blessings, but rather a call to engage in the universal "system of praise," to be part of the symphony of creation that praises its Lord, and to transform our entire lives into eloquent praise—in thought, word, and deed.

"Show me so I may look at you"...the pinnacle of "praise" in the experience of the mountain

Introduction: From Activating Praise to Longing to See Its Source

Having understood "praise" as a universal law of overflow and expansion, and "Muhammad" as the ultimate human embodiment of this law, we now reach the pinnacle of the human experience in the quest for truth. It is the moment when the servant is not content with merely "activating praise" in creation, but longs to comprehend the source of this praise. This supreme longing was manifested in the request of the Prophet Moses, peace be upon him: "My Lord, show me, that I may look upon You."

This bold request is not a departure from the approach of "Al-Hamd", but rather it is**The peak of longing resulting from it**It is glorification at its most sublime, moving from the tongue and mind to an attempt to elevate the entire being to confront the ultimate truth. This article explores how Moses' experience on Mount Sinai, and the subsequent "shock of certainty," are the highest manifestations of "praise" and "glorification" in the quest for divine knowledge.

1. "Show me, I will look at you": Intellectual praise at its most intense

Moses' request was not just a visual curiosity, but it was**The embodiment of intellectual glorification at its peak**After contemplating God's signs in creation (intellectual glorification), after speaking the truth to Pharaoh (verbal glorification), and after striving to liberate his people (deed glorification), he reached a point where he wanted his intellectual glorification to be completed by realizing the First Source of all this beauty and order.

- **From praise to longing:**Realizing the "order of praise" in the universe generates in the heart a tremendous longing to realize the "Giver of Praise." Moses' request was the true translation of this longing, which transcends the limits of contemplation and reaches into a quest for confrontation.

- **Request for complete certainty:**It is a request for “full, clear, and unambiguous perception,” which represents the pinnacle of the intellectual quest to free God from all imperfect notions or assumptions that may linger in the mind.

2. “The Thunderbolt” and “The Manifestation”: Practical Divine Praise

The divine response came not in rejection, but in a practical experience that shook the foundations of existence, and is in itself**Practical praise from God**...and He exalts Himself from being perceived by the physical senses: So when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious.

- **Manifestation as a glorification of God:**The Lord's manifestation to the mountain is a divine "act" that demonstrates His greatness and power, which the laws of matter cannot bear. This act is the most eloquent "praise" and sanctification of the Divine Essence from any resemblance to created beings.
- **"The shock" as a rosary in the present:**Moses' "shock" was not a punishment, but rather an immediate "praise." His state after the shock was the truest expression of God's transcendence, as his entire being—not just his mind—realized a truth that I cannot see. It was a compelling practical experience that taught him with certainty what he could never have known through mere thought.

3. Awakening and Praising God with the Tongue: The Birth of New Certainty

When he came to, he said, “Glory be to You! I repent to You, and I am the first of the believers.”
This moment is the birth of a new “praise,” one that springs from direct experience, not just from intellectual contemplation.

- **"Glory be to You":**He didn't just say "Praise be to God," but he started with explicit glorification. This is**Tasbeeh with the tongue**It is uttered by the heart after it has "seen" with its insight the truth of transcendence. It is not a traditional glorification, but rather a glorification that springs from the "shock of certainty."
- **"I repent to You":**It is a "practical glorification" by returning to the station of correct cognitive etiquette. It is a declaration of God's transcendence beyond the ability to be understood by limited means, and a return to the correct method for knowing Him.
- **"I am the first of the believers":**It is a declaration of the attainment of a new level of faith and certainty, based on the experience that combines intellectual, practical, and current praise.

Conclusion: Muhammad ﷺ and the Perfect Experience of “Glorifying God with Praise”

Moses' experience on Mount Sinai was a revealing lesson for humanity, combining the three types of glorification in one majestic scene. As for the Prophet Muhammad, peace and blessings be upon him, he came to provide the model.**Integrated and continuous**For this glorification in all aspects of life.

- **The Qur’an is the greatest manifestation:**If God revealed Himself to the mountain and destroyed it, then He has also “revealed Himself” through His words in the Qur’an. The Qur’an has become the permanent tool that enables us to practice**Intellectual rosary**By contemplating his verses,**Tasbeeh with the tongue** Batlauteh, and**Praise be to God through action**By applying its provisions.
- **"So glorify the praises of your Lord":**The divine command to the Prophet ﷺ, “So glorify the praises of your Lord” is a call to integrate the two experiences: glorification (theoretical transcendence and knowledge) with praise (practical abundance and expansion).

Following Muhammad (peace and blessings be upon him) is a path of integrated glorification, combining mental contemplation, verbal remembrance, and righteous deeds. He teaches us that the supreme longing to realize God must translate into constant glorification with every movement and stillness, and that true certainty comes only when our intellectual pursuits blend with our practical submission to the majesty of God, which cannot be perceived by sight but is perceived by hearts that glorify Him.

12.4 "So glorify the praises of your Lord" - Integration of the approach in the final message

Introduction: From the Shock of the Mountain to the Method of Life

In the previous article, we saw how Moses' experience on Mount Sinai was the pinnacle of his intellectual longing, and how the "shock of certainty" taught him the truth of absolute transcendence. It was a unique, individual experience, combining intellectual glorification at its highest level with practical, divine glorification at its most profound. But how can this exceptional experience be transformed into a way of life accessible to all people?

Here comes the role of the final message, the message of Muhammad, peace and blessings be upon him. The repeated divine command to him: “So glorify the praises of your Lord” is not just a call to remember God, but rather it is**Intensification and generalization of the Mosaic experience**...and presenting it as an integrated practical approach that combines the sanctification of “glorification” and the abundance of “praise” in all aspects of life.

1. “Tasbih” and “Al-Hamd”: Two wings of ascension

To understand the depth of this approach, we must realize the complementary relationship between glorification and praise:

- **Tasbih (glorification):**It is the cognitive and theoretical aspect. It is the "emptying" of the mind and heart of all imperfect conceptions about God. It is the realization that God is incomparable, and that, as the Mount Sinai experience taught us, He, glory be to Him, is above all limited human laws and logic. Praise is the theoretical foundation that corrects the compass of faith.
- **Praise (Al-Fayd):**It is the practical and applied aspect. It is the "sweetening" of life with the manifestations of God's perfect attributes. If God is the source of abundance

and expansion, then "praise" in practice means that man becomes a channel for this abundance: reforming the earth, spreading knowledge, building society, and overflowing with mercy and goodness.

The Muhammadan approach Neither of them is sufficient. Praise alone may lead to negative theoretical knowledge, and praise alone (in the sense of action) without praise may lead to misguidance. So glorify the praises of your Lord is a call to soar with these two wings together.

2. "Glorification of God" in the Life of Muhammad ﷺ: Sayings and Actions

The life of the Prophet Muhammad, peace and blessings be upon him, was the complete practical translation of the method of "glorifying God with praise":

- **Praise be to God with tongue and mind:**He was constantly remembering and glorifying God, contemplating the signs of God, and praising Him at all times. His glorification stemmed from certainty and knowledge, not mere repetition.
- **Praise through action (practical praise):**And this is what matters most. His entire life has been a project of "Hamad" and "Islah":
    - **Correct beliefs:**Purify the minds from the polytheism of ignorance.
    - **Fix communities:**He established brotherhood between the Muhajireen and the Ansar, and established a state of justice.
    - **Reform souls:**He raised a unique generation of companions.
    - Every single one of his movements was**Praise be to his Lord**Because he exalted God from being worshipped in ignorance, then he "praised" God practically by applying his method that is full of justice and mercy.

3. "Glory be to You": The key to certainty in the Muhammadan method

The Muhammadan nation has inherited the secret of the phrase "Glory be to You," which was revealed in the supplications of the prophets. It is no longer limited to individual experience, but has become a tool available to every believer who reaches the certainty that God's power is above all causes.

- When we see the laws of nature working, we "thank God" for His order.
- When we see a breach of these laws as a miracle, or when we call upon God in a situation that seems impossible, we say, "Glory be to You," acknowledging that He is the Lawgiver and the One who can transgress it.

The Muhammadan approach teaches us to live between "praise" that respects the laws and regulations, and "glorification" that trusts in God's absolute power that transcends them.

Conclusion: How to be "Muhammadan" in your glorification?

To be a follower of Muhammad ﷺ means to turn your life into "praise of your Lord":

1. **Swim mentally:**God is far removed from all imperfection, and contemplate His greatness in the universe and the Book.
2. **Ahmed practically:**Be an instrument of abundance and goodness. Use God's blessings upon you (your knowledge, your money, your time) to reform, build, and benefit creation.
3. **Combine them:**Don't let your glorification be merely a verbal recitation, nor let your work be merely a worldly activity. Link your work to the intention of glorifying God, and let your glorification motivate you to do good deeds.

The message of Muhammad, peace and blessings be upon him, is a call to transform every individual into a living project of praise, praising God with his tongue and his mind, and praising Him with his hand and his work, to participate consciously in the great symphony of the universe that never ceases to repeat: Glory be to God and praise be to Him.

12.5 The "Praise of Muhammad" Prayer - From Method to Practice

Introduction: How do we pray with the “Al-Hamd” method?

After our journey to understand "praise" as a universal law, "thankfulness" as a practical response, "glorification" as a tool for knowledge and sanctification, and "Muhammad" (peace be upon him) as the living embodiment of this integrated approach, we arrive at the fundamental question: How do we translate all these concepts into daily practice? Where is the practical application that brings all these threads together?

The answer lies in rediscovering “prayer” not as a rigid ritual, but as a**"model prayer"**Comprehensive, as a living and dynamic "communication" with God and the universe, the "Prayer of Muhammadan Praise" is the practice into which all meanings of praise, gratitude, and glorification are poured, transforming it from mere worship into a way of life.

1. Prayer as a complete “praise”: pillars that go beyond movements

Let us see how the pillars of the typical prayer can themselves be an embodiment of the method of “praise” in its broadest sense (ordered outpouring and expansion):

- **Takbirat al-Ihram (the intention to expand):**It's not just a handshake, it's a**The intention of "praise"**It is the moment when we consciously decide to step outside the "content" of our narrow selves and selfishness, to expand and connect with the greatest source of abundance, God. It is the initiation of the process of "praise" in whatever we do.
- **Al-Fatihah (the Constitution of Praise):**It is a dialogue of covenant with the Lord of "Praise." We begin by praising God, Lord of the Worlds, in acknowledgment of the cosmic order, then we ask for guidance to walk in accordance with this order ("Guide us to the straight path"). Al-Fatihah is the compass that directs the "flow" of our lives in the right direction.

- **The Qur’an (the article Al-Hamd):**Reciting the Quran in our typical prayers is a source of "the substance of abundance." It is not merely a matter of recitation, but rather a contemplation and search for the knowledge and wisdom that will enable us to "activate praise" in our lives, resolve our issues, and expand our horizons.
- **Bowing (mental tasbeeh):**Bowing is the conscious bowing before the majesty of the “system of praise” that we discover. It is a moment**Intellectual rosary**Where we contemplate the laws and traditions that govern the subject we are considering, and we acknowledge the greatness of the Creator in the precision of His system.
- **Prostration (practical glorification and submission):**Prostration is the pinnacle of practical "praise." It is our complete submission and surrender to God's will, and our acknowledgment that we are part of His system. At the same time, it is a new starting point.**"Resurrection" of a new consciousness**After the "shock" of knowledge we received in kneeling, it is a renewal of intention to continue "flowing," building, and reforming.

2. “Thanks” and “Glorification” in the Prayer of Praise

In this model prayer, “thanksgiving” and “praise” find their natural place:

- **Thanks in the application:**When we use what we have learned in our prayer to solve a problem, help someone, or perfect a task, this is practical "thanksgiving." It is using the "abundance" of knowledge we have received in ways that please God. Our model prayer teaches us how to be grateful.
- **Tasbeeh in perception:**When we recognize the greatness of the order in bowing, or when we surrender to God's power that transcends our reasons for prostration, this is "tasbeeh." When faced with a seemingly impossible problem, our prostration becomes a prayer of "Glory be to You," acknowledging that God is above all laws.

3. “Muhammad” ﷺ: The Imam of the Model Prayer

The Prophet Muhammad, peace and blessings be upon him, was the greatest imam of this prayer. His prayer was not merely a series of movements in a prayer niche, but rather his entire life was a continuous "prayer of praise":

- His Takbirat al-Ihram every morning was the intention to spread the message.
- His opening was his approach in every dialogue.
- His Quran was his constitution for building the state.
- His kneeling was his constant contemplation of the Kingdom of God.
- His prostration was his absolute submission in Uhud and in Taif.
- His peace was the mercy bestowed upon the worlds.

Conclusion: Your life is your prayer.

The series "Praise be to Muhammad" reaches its practical conclusion here:**Turn your life into prayer**.
Don't limit your connection with God to a few minutes, but make it a permanent connection through the method of "praise" that we have learned.

- **In your work:**Start with the intention of “praise,” manage your problems with the Qur’an, reflect on the Sunnahs of success (rukoo’), prostrate to God in submission to the results of your efforts and work with sincerity, and end with peace in dealing with your colleagues.
- **In your family:**Start your day with the intention of serving your family, draw wisdom in raising your children, reflect on their psychology, prostrate to God with patience in the face of their challenges, and end your day by spreading peace and love in your home.

The "Prayer of Praise" is a call to transcend the form of worship to its spirit, and to transform every moment of our lives into a living connection with God, so that our entire lives become praise, thanks, and gratitude, and a living embodiment of the path of the Seal of the Prophets and Messengers.

12.6 Al-Moumen Al-Mohammadi - Data Expert and Praise Activator

Introduction: From Method to Character

After our long journey of exploring “Praise” as a law, “Muhammad” ﷺ as a method, and “prayer” and “supplication” as a practice, we reach the final and most important station:**The fruit**What are the personality traits that develop when a person lives by the approach of “Praise be to Muhammad”?

The Holy Qur’an, in Surah At-Tawbah, verse 112, does not merely present us with a list of the righteous, but rather it depicts with amazing precision…**Profile**For the true believer, these nine qualities are not just moral virtues, but they are**Advanced practical skills in consciously handling "data"**Which constitutes the worlds of command and creation. It is the image of the divine “data expert,” the human being who has himself become a living embodiment of the method of praise.

Features of the "Muhammadan" believer as a data expert:

Let us consider how each of these qualities is a direct result and natural fruit of the method of “praise” that we have reviewed:

1. **The Penitents (Continuous Expansion Skill):**
    - **Its connection to praise:**Praise is the law of overflow and expansion. The "repentant" believer is one who applies this law to his consciousness. He does not stagnate at a single level of knowledge, but rather is in constant

movement of "repentance" (return and ascent) up the ladders of knowledge and certainty. He rejects stagnation and lives in a state of continuous overflow and cognitive and spiritual expansion.

2. **Al-Abidun (skill of unifying the source):**
    - **Its connection to praise:**Praise be to God. All praise is attributed to a single source. The faithful, “worshipper” is one who unifies the source of his data and values. He realizes that drawing from multiple sources (wishes, traditions, people) leads to dispersion. His worship is a conscious decision to connect all of his life’s data to the original source of abundance, God.
3. **Al-Hamdoun (quality selection skill):**
    - **Its connection to praise:**This is the pivotal quality. The “praising” believer does not simply acknowledge the system of praise, but rather makes it his own.**A quality-based lifestyle**He consciously selects “good data” (useful knowledge, remembrance, wisdom) and feeds his consciousness with it, and avoids bad data (nonsense, misleading). He seeks quality inputs (data) to obtain quality outputs (a good life).
4. **Tourists (flood exploration skill):**
    - **Its connection to praise:**God's bounty and revelations are not confined to one place. The believing "traveler" realizes this, and so he leaves his narrow confines to travel, research, read, and explore. His travels are an active pursuit of the "trace of praise" scattered across horizons and souls, gathering the greatest possible amount of information to enrich his awareness.
5. **The kneelers (data processing and glorification skill):**
    - **Its connection to the model prayer:**Bowing, as we have seen, is a moment of contemplation and intellectual glorification. The "kneeling" believer is one who possesses the skill of internal "bow" to process the data he receives, filter it, connect it to God's laws, and purify it from impurities. It is a process of "glorifying" the data.
6. **Prostrators (data delivery skill):**
    - **Its connection to the model prayer:**Prostration is the pinnacle of submission. After processing data in bowing, prostration is the skill of directing this data and making it fully consistent with God's command. It is a voluntary "surrender" of the processed data to serve the truth. Prostration is the achievement of complete harmony with the source of abundance.
7. **Enjoiners of good and forbidders of evil (skill of managing the flood of data in society):**
    - **Its connection to practical praise:**The believer is not content with receiving and processing, but rather he himself becomes a source of abundance.

        - **Enjoining good:**It is a skill**Publish and expand**Benign data circle in society.
        - **Forbidding evil:**It is a skill**protection**Community from malicious data contamination.
    - It plays a social role in managing the quality of the "data environment" surrounding it.

8. **Preservers of the limits of God (the skill of respecting the system of abundance):**
    - **Its connection to praise:**The system of "praise" is not chaotic, but rather an "orderly flow." The believer who "preserves the limits of God" is one who understands and respects the "laws" of this system. He knows that information has its sanctities, privacy, and boundaries, and that transgressing them leads to corruption. Preserving these boundaries is the highest etiquette in dealing with God's flow.

Series Finale: Become a Data Expert in the Footsteps of Muhammad (PBUH)

Thus, we conclude our journey with the understanding that the “Mohammadan Method of Praise” is not merely a theoretical philosophy, but rather a comprehensive practical program for building the character of the “expert believer.”

Possessing these nine skills is what opens the doors of entry for the believer into the world of command, and makes him qualified to receive more divine bounty, success, guidance, and tranquility.

Let these qualities be our goal and our roadmap. Let us begin by learning the skills of selecting, processing, directing, and disseminating data, and respecting its boundaries. Only then will we truly follow the approach of Muhammad (peace and blessings be upon him), become a living embodiment of "praise" in our actions, and qualify for the great glad tidings: "And give good tidings to the believers."

12.7 Dua Al-Hamd Al-Muhammadi - The Art of Communicating with God Between Hope and Certainty

Introduction: Supplication, the Pinnacle of Servitude and the Essence of “Praise”

Having journeyed through the realm of “praise” as a universal law, “thanks” as a practical translation, and “glorification” as a cognitive transcendence, and having seen how all of these were embodied in the method of “Muhammad” (peace be upon him) and in his “exemplary prayer,” we arrive at the final and most intimate station on this journey:**Supplication**.

Supplication is not just an additional chapter, but it is**The pinnacle of practical application of the entire method of praise**It is the moment when the believer translates all his understanding, belief, and behavior into a direct whisper with his Creator. How can a believer who has absorbed the method of "Muhammadan Praise" raise his hands to the

heavens? This concluding article offers a comprehensive guide to the art of supplication, from its outward etiquette to its inner secrets, so that our supplication may be a whisper of servitude, a request for information, and a balanced journey toward God between the wings of fear and hope.

Part One: The Essence and Status of Supplication - Why Do We Supplicate?

Supplication in Islam is not just a request to fulfill a wish, but it is in essence**"Worship"**...as the Prophet ﷺ said. God Almighty says, “And your Lord says, ‘Call upon Me; I will respond to you.’” This is immediately followed by, “Indeed, those who disdain My worship…” (Ghafir: 60). Abandoning supplication is arrogance, while supplication is an acknowledgment of servitude and absolute need for God.

It is a direct, unmediated connection between the weak creature and the powerful Creator. “And when My servants ask you concerning Me, indeed I am near.” (Al-Baqarah: 186) This divine closeness is what opens the door for us to commune with Him, express our complaints, and ask for our needs, with the certainty that God hears, sees, and is able.

Part Two: Etiquette of Supplication - How do we supplicate?

Communicating with the King of Kings requires high etiquette. This etiquette is not merely formal, but rather a reflection of our reverence for God and our understanding of His status. Among the most important of these etiquettes are:

1. **Sincerity and presence of heart:**The supplication should be sincerely for the sake of Allah, with a present heart and certainty of the answer.
2. **Start with praise and thanks:**This is a direct application of the "praise" method. We begin by praising God for His attributes and actions, acknowledging His perfection before asking for His bounty.
3. **Prayers upon the Prophet, may God bless him and grant him peace:**It is a noble prophetic literature that expresses our love and appreciation for those who taught us this method, and it does not conflict with our belief in all the messengers.
4. **Supplication by the beautiful names:**To Allah belong the best names, so invoke Him by them. We call upon “O Most Gracious” to seek mercy, and “O Most Forgiving” to seek forgiveness.
5. **Determination and urgency:**To ask with certainty and determination, and repeat the supplication without boredom or haste.
6. **Purity of food and drink:**Forbidden things are one of the greatest obstacles to answering prayers.

Part Three: Supplication as a “Request for Information” - What Do We Request?

In a deeper perspective, prayer is**Contact the world of command to request "data"**From its original source.

- When we pray for guidance, we are asking for “data” to guide us.

- When we pray for healing, we ask for “data” of the causes that lead to it.
- We ask God to send or facilitate cosmic data that, when interacted, will bring about His will in our reality.
- **Request etiquette:**This requires that we not ask for what is impossible in the laws of this world (such as seeing God with the eyes), and that we not be excessive in our supplications.

Part Four: The Wisdom of Responding and the Descent of “Tranquility”

The answer may not be what we expect, and this is where certainty in God's wisdom comes in. God may delay the answer, or avert an equivalent evil from us, or save it for us in the afterlife. Either way, we are the winners.

But, one of the greatest forms of response is the descent of**"Tranquility"**It's not just peace of mind, it's**"Divine Data"**It descends upon the heart, calming its turmoil, soothing its anxiety, and directing its path toward the right decision. He knew what was in their hearts, so He sent down tranquility upon them. The key to the descent of this tranquility is**Sincerity of heart**And his readiness to receive the truth.

Part Five: The Delicate Balance - Between Fear and Hope, Trust and Action

Supplication is the practical exercise of the believer's delicate balance:

- **Between fear and hope:**We call upon God with hope and fear (Al-Anbiya: 90). “Desire” is the hope and desire for His bounty, and “fear” is the fear of His justice and our shortcomings. We walk toward God like a bird flying on these two wings, never feeling secure from His deceit nor despairing of His mercy.
- **Between trust and taking precautions:**Trust is the heart's sincere reliance on God, but it does not mean abandoning all means. "Tie things up and put your trust in God." The believer exerts all his effort, takes all available means, and then raises his hands in supplication, trusting in God to bless his efforts, acknowledging that the results are in His hands alone.

Series Conclusion: Live by the method of praise, and pray with a “Muhammadan” heart

Thus, we conclude our journey with the understanding that the "Muhammadan Method of Praise" culminates in supplication. Supplication that is not an empty wish, but a sincere hope driven by action. Supplication that is not a dry request, but a loving supplication that begins with praise and thanks. Supplication that asks not merely for a change in circumstances, but for the "tranquility" to change hearts.

Let this be the essence of our journey: to live our entire lives as continuous “praise,” for our prayers to be a living “communication,” and for our supplications to be a “whisper” of servitude, with a heart that combines fear and hope, a tongue that speaks with praise, a hand that works and takes the necessary measures, and a soul that submits the whole matter to the Lord of the Worlds.

And their final supplication will be, “Praise be to God, Lord of the worlds.”

13 Article Series: “The Illuminating Words: A Journey of Contemplation into the Secrets of ‘The Book’ and ‘Books’ in the Qur’an”

13.1 Article 1: The Key to the Treasure: Why Should We Rethink the Word “Book”?

On our journey with the Holy Quran, we come across words that we are familiar with and think we fully understand. We pass them by lightly, recalling a quick mental image that has been formed in our minds since childhood. Among these words, and perhaps at the forefront of them, comes the word**"The Book"**.

What comes to mind when you read "that book"? Most likely, an image of a majestic, double-bound volume containing the entire Quran. This image, as simple as it is, may be the veil that prevents us from seeing a deeper, more vital treasure.

But what if this keyword doesn't always refer to "volume" or "complete copy of the Qur'an?" What if the original Qur'anic script, which we are commanded to preserve, holds within it a subtle linguistic secret, a visual code meant to guide our understanding?

Quranic calligraphy: not just dictation

When we look at the Qur’ans written in the first Ottoman script, we find that the word “book” is written in most places like this:**"books"**, without an alif. The alif we see today (whether upright or small dagger-shaped) is a diacritical mark added later to facilitate reading, but the original drawing is "katab."

Is this just a spelling abbreviation common among Arabs? Or is it an intentional reference from the revelation itself?

The Qur'anic approach calls us to believe that every letter and every movement in this sacred text has a wisdom and purpose. From this perspective, this distinctive drawing is not spontaneous, but rather**Key to deeper understanding**.

Axial Theory: From "The Book" to "The Writings"

Here lies the treasure. The word**"book"**In most of its Qur’anic contexts, as indicated by its drawing, it does not mean “The Book” as a single, closed, physical unit, but rather a broader, more dynamic conceptual term that means:**The Writings**.

It does not refer to the vessel, but to**Written content**Himself:

- The verses that are revealed.

- The provisions that are legislated.
- The estimates that are recorded.
- Documented wills.

This shift in concept, from "book" to "writings," may seem simple, but it changes everything. It frees us from the rigid image of the word and opens up new horizons of contemplation.

Why is this change so important?

Because it radically changes our relationship with the Quranic text. Instead of reading the Quran as a great historical text that speaks for itself from afar, we begin to interact with it as**A living, direct, and renewed divine discourse**.

1. **Presence and timeliness:**When you read “that book,” your mind does not return to “that perfect Qur’an,” but rather focuses on**"those written verses"**that are coming to your consciousness at this very moment.
2. **Accuracy and customization:**When the Qur’an speaks about a ruling and describes it as “the Book of God,” the meaning is not merely “God’s command,” but rather it is…**"The item written and recorded in God's writings upon you"**, which gives it the power of legal documentation.
3. **Life and dynamism:**"The Book" is no longer a fixed, closed entity, but rather a living concept that refers to any written divine text, whether it is a Quranic verse, a legislative ruling, or a record of the deeds of a previous nation.

Invitation to a Journey of Exploration

It is a call to reconsider, to cleanse our minds of familiar images, and to allow the Qur'an to reveal its layers of subtle meanings. It is a call to trust that the drawing before us is not merely a historical relic, but an integral part of the revelation, carrying within it eloquent signs.

In the coming articles, we will embark together on this exploratory journey. We will take this key and apply it to specific verses at the beginning of the surahs, and in the contexts of legislation and destiny, to see with our own eyes how treasures of meanings unfold when we read the Qur'an as God intended it to be read. Are you ready to look again?

13.2 Article Two: When the verses speak for themselves: “That Book” in the openings of the surahs

In the first article, we laid the foundation for a new and exciting theory: that the word "kitab" in the Quran, as indicated by its original spelling "kutub," does not mean "a complete volume," but rather refers to "writings" or "written verses" in context. Now, let's test the power of this key in one of the most famous and influential places in the entire Quran: the openings of the surahs.

Scene 1: The opening of Surat Al-Baqarah

"Alif, Lam, Meem. That is**The book**There is no doubt about it. It is guidance for those conscious of Allah.

Let's pause for a moment. What is "that book"? The interpretation we've grown up with tells us that "that" is a demonstrative pronoun for something distant, used here to express glorification. The reference is to the Noble Qur'an as a complete divine project preserved in the Preserved Tablet. This meaning is correct and sublime, but is it the only or most accurate meaning?

Now let's apply our new rule:**"The Book" = "Writings/Verses"**.
The meaning becomes: "Oh, that's it."**writings (or verses)**"There is no doubt about it...".

Note the subtle and profound difference. The discourse is no longer about a great and distant supernatural "entity," but rather about…**Living and present "matter"**The verses you are about to read are from Surat Al-Baqarah. The demonstrative pronoun "that" does not refer to spatial dimension, but rather to the loftiness of status and source.

The effect: This understanding creates a state of**Instant and intense focus**It's as if God is directly saying to you: "Pay attention! What will come to you now from the verses written in this surah is the truth about which there is no doubt, and it is guidance for you if you are among the righteous." The experience transformed from receiving information about a "book" to**Live interaction**With "Ayat" descending upon your heart and consciousness.

Scene Two: The Opening of Surah Ibrahim

"Alr **book**We have sent it down to you, [O Muhammad], that you may bring mankind out of darkness into the light... (Ibrahim: 1)

Here, the application of the rule becomes more clear.

- **Traditional understanding:**This is a "great book" (the Qur'an) which We have revealed to you...
- **New understanding:**"The R. This**Written writings/verses**We have sent it down to you...

What was the purpose of revealing these writings? The verse clearly defines the goal: "to bring people out of darkness into the light."
So, the goal is no longer just a general goal for the entire Qur'an, but it has become**The specific and direct mission of these verses that comprise Surah Ibrahim**.

It's as if each surah that opens in this way is a "unit of work" with its own specific purpose. Surah Ibrahim is a collection of "writings" specifically designed to be a tool for leading people from darkness into light. This prompts us, as readers, to search within the surah for the mechanisms, stories, and parables that achieve this goal.

Conclusion: The "book" is not a vessel, but rather the content.

When we understand “the Book” as “the writings,” we realize that the Qur’an speaks about itself in a more dynamic way.

- The "book" is no longer just**a pot**Carrying verses.
- Rather, the "book" has become**Content of the verses**Himself, in a state of constant formation and interaction with the reader.

The openings of the surahs that begin with “That is the Book” or “These are the verses of the Book” are no longer mere introductory introductions, but have become…**Announcing the start of the mission**“Pay attention, these are the written verses that are in your hands now, this is their purpose, and this is their nature.”

It's a call to change the lens of our reading. Instead of looking at the text from the outside, the Qur'an invites us to delve within, to treat each surah and each group of verses as a living unit, with its own character and purpose, proclaimed from its very beginning. In the next article, we will examine how this understanding manifests itself in the arena of divine legislation and law.

13.3 Article Three: A Divine Constitution: The Meaning of “The Book” in the Verses of Rulings and Legislation

Having seen in the previous article how understanding "the Book" as "writings" adds vitality and presence to the opening verses of the surahs, we now turn to another, no less important arena: the arena of law and legislation. Here, the word acquires a new dimension of precision and power, transforming from a mere text of guidance into**binding legal document**.

The ruling as a "written clause"

Let us consider this pivotal passage from Surat An-Nisa, which details the prohibitions in marriage:

“...and all beyond that has been made lawful for you...”**The Book of Allah is upon you**..." (An-Nisa: 24)

How do we understand the phrase "God's Book is upon you?" The common interpretation is "This is God's obligation upon you" or "Adhere to God's law." This is a correct meaning, but it doesn't give the word its full due.

Now, let's apply our secret key:**"The Book" = "The Writings"**.
The meaning becomes: "Stick to it."**God's written texts are authenticated upon you.**".

Do you see the difference? Divine judgment is no longer just a verbal “imposition” or an absolute command, but has become…**written clause**In your divine constitution. This understanding gives legislation extremely important qualities:

- **Documentation:**The judgment is not fleeting, but is recorded and documented.

- **Official:**It has the force of written law, there is no room for ambiguity.
- **Obligation:**You are bound by it as contracting parties are bound by the terms of a written contract between them.

It's as if God is saying, "These are not just tips, they are the written legal articles that govern your relationships, and you have signed them with the covenant of faith."

The Story of the Children of Israel: A Constitution of Guidance and Warning

This concept is most clearly demonstrated in the story of the Children of Israel. God Almighty says at the beginning of Surat Al-Isra:

And We gave Moses**The book**And We made it a guidance for the Children of Israel... (Al-Isra: 2)

Here the “book” is not just the “Torah” as a volume, but it is**"The Writings Collection"**Which contains their law and commandments. It is their constitution given to them as a source of guidance. But these "writings" were not merely commands and prohibitions; rather, they contained something deeper. God Almighty says, after one verse:

And We decreed to the Children of Israel in**The book**You will surely cause corruption on earth twice... (Al-Isra: 4)

Note the accuracy! "In the Book" means**"At the heart of those same writings"**which We have given you. The prophecy of their fate was not a hidden secret, but was**written and documented warning** As well as the order.

The overall meaning becomes astonishing in its coherence: “We have given you**Writings**To be a guide for you, but we have recorded for you**In these same writings**A clear warning of the consequences of your deviation from this guidance.

This understanding confirms the completeness of God's justice and the perfection of His argument. The Israelites' argument was not valid because the warning of their fate was written into the contract they held.

Conclusion: An authentic Sharia in which there is no room for ignorance.

When we understand “the Book” in the context of legislation as “authoritative writings,” we realize the greatness of the divine method. Sharia is not commands thrown into the air, but rather**Written law, codified constitution, and binding contract**.

Every ruling we read in the Quran, from inheritance to retaliation, from what is permissible to what is forbidden, is written in "God's writings upon us." This understanding instills in us a sense of awe and responsibility toward these rulings, for they are not merely moral directives, but divine legal texts, documented and testifying to us.

In the next article, we will see how this concept of divine documentation extends to include the destinies and fates of nations.

13.4 Article Four: Divine Records: “The Book” in the Context of Destiny and Previous Nations

Having explored how the “Book” represents the living “writings” in the opening verses of the surahs, and the “legal document” in the verses of legislation, we now arrive at a new and astonishing dimension: the world of destiny and the destinies of nations. Here, the concept of “the Book” is transformed into something resembling**Divine Records**Or**"judicial files"**Which documents human history with absolute accuracy and justice.

From "mysterious fate" to "documented record"

Destiny is often viewed as a mysterious, unseen force, but the Qur'an presents it in a structured and documented form. Consider this definitive verse from Surat al-Hijr:

“And We did not destroy a city except that it had a great loss.”**A well-known book**(Al-Hijr: 4)

What is this “known book”? Is it merely a “written term” in the unseen world? Let us apply our rule and see the meaning expand: “The book” is**"a written and known record"**.

The meaning becomes: “We have not destroyed a city that is unjust except that it has a reward with Us.”**Complete file and documented record**It contains all of her deeds, details of her warning, and the specific term she was given based on the contents of this record.”

This understanding moves us from the idea of “inevitable destiny” to the idea of**"Justice based on evidence"**Destruction is not an arbitrary decision, but rather the final judgment issued after the "case file" has been completed. Therefore, the following verse comes as a direct logical consequence:

“No nation can precede its term, nor can they delay it.” (Al-Hijr: 5)

Why not advance its deadline? Because the deadline itself is part of a well-thought-out plan and recorded in**"her"**(Record it.) There is no room for chaos or chance in the divine order.

The Mother of Books Verse: The Key to Understanding the Divine Order

This system is most beautifully illustrated in Surah Ar-Ra'd, which gives us a panoramic view of how fate works.

"For every term**book**(38) God blots out whatever He wills and confirms, and with Him is the Mother of all creation.**books** (39)"

Let's analyze this complex scene with our new key:

1. **"For every term there is a book"**For every age, nation or time period, there is**A collection of writings, judgments, and assessments**governed by. Each stage has its own "file".
2. **God erases whatever He wills and confirms.**This is the effective divine will. God, with His absolute power, changes and alters the contents of this**"Writings"**(Records). He changes the laws (copies), and changes the destinies that are dependent on causes

(such as charity and supplication). This shows that the system is not static, but rather dynamic.

3. **And with Him is the Mother of the Books.**Here the scene is complete. All of these**"Writings"**The changing records, and all the erasure and confirmation operations, have a single reference and a common origin that does not change:**"Mother of Books"**, meaning the Preserved Tablet. It is the master record, or central "server," that contains the original and final copy of everything.

This understanding gives us a complete and surprising picture: a predestined system based on**written records**For every nation (a book), with the existence of**Divine will is effective**Change in these records (delete and confirm), all of which are controlled and referred to**Original comprehensive record**(Mother of Books).

Conclusion: Divine justice based on documentation

Understanding the "Book" as a divine record instills a deep sense of justice and reassurance. Human history is not a series of random events, but a meticulously recorded story, with every nation having its own record and every individual their own book.

This concept makes us see God's actions in history not as mysterious strokes of fate, but as just judicial rulings, based on documented evidence and proofs recorded in "writings" that leave out nothing small or great without enumerating it.

In our final article, we will bring all these threads together, offering a practical invitation to read the Qur'an with fresh eyes, realizing that every word and every drawing within it is a gateway to a treasure trove of meaning.

13.5 Article Five (Conclusion): A Call for Contemplation: How Do We Read the Qur'an with New Eyes?

Over the past four articles, we have embarked on an in-depth exploratory journey, attempting to remove the dust from a central Quranic word and restore its original luster. Starting from a mere orthographic drawing (katab), we have concluded with a vast network of interconnected meanings that touch upon every aspect of the divine message.

We have seen how the word**"The Book"**When we understand it as**Divine Writings**It manifests itself in many amazing ways:

- It is**"Living Verses"**Which descends upon the reader's consciousness at the beginnings of the Surahs, making the discourse personal and direct.
- And it is**"Legal Document"**Which documents the provisions of legislation, transforming them into binding clauses in the contract of faith.
- And it is**"Authenticated Record"**He who preserves the history and destinies of nations, a manifestation of divine justice based on evidence.

Now that we have gathered these threads, what does all this mean for us as readers of the Qur'an today?

Ottoman drawing: not a history, but a key

The first and most important conclusion we arrive at is the need to change our view of Ottoman painting. It is not merely an "ancient spelling" or a "historical relic" that we should sanctify without understanding. Rather, it is**A precise system of rhetorical signals and semantic codes**Which the revelation itself has set forth to guide our contemplation.

Preserving the original Qur'anic script is not just a matter of adhering to the form, but rather it is…**Preserving the keys to meaning**The word "books," with its unique spelling, is the finest example of how a seemingly omitted letter can open doors of understanding that had been closed. This spelling has been a divine whisper through the centuries telling us: "Pay attention, the meaning here is broader than you think. It is not a single entity, but rather multiple writings."

Practical Call: Be an Explorer, Not Just a Reader

This series is not just a presentation of a new theory, but it is**A practical call to change the reading methodology**Today we invite you not to be a passive recipient, but to become an active explorer of the Quranic meanings.

1. **Open the Qur'an with new eyes:**The next time you read the Quran, pause at every word "book." Don't pass it by lightly. Ask yourself: What "writings" are meant here? Are they the verses of this surah? A legislative ruling? Or the record of a previous nation?
2. **Note the context:**See how the concept of "writing" interacts with the surrounding words. How it paves the way for what comes after it and builds on what came before. You'll discover networks of logical interconnections you'd never seen before.
3. **Free your mind from familiar images:**Practice transcending the immediate mental image of the word "book." Replace it with the broader, dynamic concept of "writing." This mental exercise alone will transform your relationship with the text, making it more vivid and impactful for you.

Conclusion: A reading worthy of God's words

Our relationship with the Quran should not be a static relationship with an ancient text, but rather a living, ever-renewing relationship with an eternal divine discourse. When we realize that every word, every script, and every letter is a gateway to a treasure trove of meaning, our reading transforms from mere recitation to dialogue, from study to exploration, and from worship to an endless spiritual and intellectual journey.

Understanding "the Book" as "writings" is not merely an interpretation, but rather a restoration of a way of looking and contemplating worthy of the greatness and depth of God's words. Let us grasp this key, which the Qur'an itself has given us, and with it, let us open the doors of understanding that we have long awaited. Let us read the illuminating words as their Revealer intended them to be read.

14 Article Series: Reflecting on the Verses "Like a Mosquito" in Surat Al-Baqarah – Between Tradition and Innovation

Introduction: The Importance of Context and Contemplation in Understanding the Parables of the Qur'an

Quranic parables are not mere stories or passing metaphors. Rather, they are divine tools for conveying profound meanings, testing faith, and stimulating the mind to reflect. One of the most prominent of these parables is the one about the mosquito in Surat Al-Baqarah. To understand this parable and the verses surrounding it, one must examine the general and specific Quranic context, review the efforts of commentators and contemplators throughout the ages, and critically analyze the concepts proposed.

14.1 The prevailing interpretation of the proverb "The Mosquito" and its connotations (Al-Baqarah: 26)

- **Text of the verse:**"Indeed, Allah is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did Allah intend by this as an example?' He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient." (Al-Baqarah: 26)

- **The essence of the prevailing interpretation:**

  - **God is not ashamed:**Confirmation that God Almighty does not refrain from giving an example of any creature, no matter how small or insignificant it may seem to humans, because wisdom lies not in the size of the example but in its meaning.

  - **Mosquito and above:**Referring to the well-known insect, "the mosquito," and "what is above it" may mean what is larger than it, or what is finer and smaller than it, or what is superior to it in some characteristic (such as insignificance in the eyes of deniers or perfection in creation).

  - **People's attitude:**Believers grow in faith and certainty that this is the truth from God. Unbelievers mock and question the intent, becoming more misguided.

  - **Misguidance and guidance:**The same proverb is a reason for guidance for those who seek it, and a reason for misguidance for those who have immorality and stubbornness in their hearts.

- **The deep connotations and meanings in this interpretation:**

  - **The greatness of God's power in the smallest of His creations:**Drawing attention to the miracle of creation, even in the mosquito.

- **Challenge the deniers and mockers:**A response to those who denounce the use of examples of creatures they consider trivial.
- **Test of faith:**Quranic proverbs reveal the hidden secrets of the heart.
- **Human responsibility for understanding it:**Guidance and misguidance are related to how a person receives the verses.

- **Criticism and analysis:**This interpretation is characterized by clarity and consistency with the apparent meaning of the wording and the context of the Quranic challenge. It is unanimously agreed upon by the majority of commentators. It may sometimes be seen as focusing more on the miraculous aspect of the creation than on other dimensions of the parable, but this does not negate its strength and coherence.

14.2 The wicked and breaking the covenant - the consequences of turning away from the signs of God (Al-Baqarah: 27)

- **Text of the verse:**"Those who break the covenant of Allah after its confirmation and sever that which Allah has ordered to be joined and spread corruption on earth - it is those who are the losers." (Al-Baqarah: 27)
- **Link to the previous verse:**This verse describes the "wicked" mentioned at the end of verse 26 as those whom God will similarly mislead.
- **Characteristics of the wicked as mentioned:**
  - **Breaking God's covenant:**The covenant here includes the innate covenant of faith, the covenants taken from previous nations, and the covenant of faith in the messengers and books.
  - **Cutting what God has commanded to be connected:**It includes severing family ties, severing ties with truth and guidance, dividing the word of the believers, and not following what God has revealed.
  - **Corruption on earth:**It includes material corruption (such as injustice and murder) and moral corruption (such as spreading disbelief, misguidance, and sins).
- **Deep implications:**
  - The close connection between the attitude towards the verses of God (like a parable) and practical and moral behaviour.
  - Immorality is not just a passing transgression, but rather a way of life based on rebellion against God's commands.
  - The consequence of this immorality is clear loss in this world and the hereafter.

- **Efforts of the contemplators:**Contemplators associate these qualities with those who neglect to contemplate the Qur'an and follow their whims. They believe that the first step towards immorality is to disregard God's verses and covenants.

14.3 Evidence of Divine Power and a Call to Reflect (Al-Baqarah: 28-29)

- **Text of the two verses:**How can you disbelieve in Allah while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned?28 It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, and made them seven heavens. And He is Knowing of all things.﴿٢٩﴾"

- **Contextual linking:**After mentioning the state of the wicked and their punishment, these verses come as a denunciation of disbelief and a reminder of the evidence of power that necessitates faith and gratitude.

- **Prevailing interpretation and implications:**

  - **"You were dead and He brought you back to life":**

    - Direct meaning: You were nothing (or sperm) and He created you and gave you life in this world.

    - A deeper meaning indicated by some commentators (and consistent with some attempts at contemplation): You were dead in heart through ignorance and disbelief, so God revived you with the light of the message and faith.

  - **Then He causes you to die and then brings you to life.**The known physical death, then the resurrection on the Day of Judgment for judgment.

  - **The creation of what is on the earth and the leveling of the heavens:**Evidence of absolute power and comprehensive knowledge, and that everything in the universe is subject to man and prepared for him.

- **The efforts of those who ponder these verses:**

  - Emphasizing that contemplating oneself and one's horizons is one of the strongest reasons for faith.

  - Linking material revival with spiritual revival (reviving hearts with guidance).

  - These verses prove the oneness of God and His worthiness of worship.

14.4 New Interpretive Attempts at the Parable of the Mosquito – Analysis and Criticism

- **The emergence of alternative interpretations:**In the modern era, with the multiplicity of intellectual approaches, attempts have emerged to provide new

interpretations of the “mosquito” parable that go beyond the direct literal interpretation of the insect.

- **"Baousa" hypothesis with a "sad":**The claim that the origin of the word in the manuscripts is “ba’usa” (with a “sad”) and not “ba’udah” (with a “dad”).
- **Interpretation of "Ba'ousa" as meaning disorder:**Linking it to the root “ba’s” which means confusion, and interpreting it as “confusion in understanding the verses.”
- **The interpretation of “does not feel ashamed” is “gives life”:**Changing the meaning of the verb to mean reviving the truth and revealing falsehood.
- **Interpret the context based on that:**The wicked are those who go astray because of this “disorder” resulting from their lack of deliberation, who break the “covenant of deliberation,” and who spread corruption on “the earth” (meaning deliberation, not the physical earth).

1. Disagreement over the origin of the word:
   - This interpretation claims that the original word in the Qur’anic manuscripts is “ba’ousa” (with a “sad”) and not “ba’udah” (with a “dad”), and that the change was made later because “ba’ousa” was considered an ugly word in some Arabic dialects.
   - This interpretation negates the possibility that "ba'ousa" is a word with an ugly or vulgar meaning, which raises the question of why it was changed if the original did not carry any offense.
2. For the new linguistic and terminological interpretation:
   - "He is not ashamed": This is not interpreted in the sense of the well-known shyness, but rather in the sense of revival, that is, reviving the truth and reviving falsehood. God revives the truth by explaining and manifesting it, and He revives falsehood by explaining its falsehood and exposing its falsity.
   - The root of the word "Ba'ousa" goes back to the verb "Ba'asa" which means disorder and instability in the Arabic language.
   - "Ba'ousa": It is interpreted as meaning confusion in understanding Quranic verses and not arriving at a logical and straightforward interpretation, especially in verses that are believed to contain insults or humiliations of people.
   - “And above it”: indicates the aggravation and increase of this disorder due to the wrong interpretations and misleading explanations that are based on the disturbed understanding of the verse.
   - This interpretation links the verse to another verse: “Do they apportion the mercy of your Lord? We have apportioned among them their livelihood in worldly life and raised some of them in degrees above others so that some of them may make use of others in ridicule.” (Az-Zukhruf: 32), indicating that the disparity between people in understanding and perception is part of God’s wisdom in His creation.
3. Criticism of traditional interpretations:
   - This interpretation accuses some traditional interpretations and hadiths of distorting the meanings of the Qur’an and diverting it from its correct objectives, which leads to false accusations against the Prophet Muhammad (PBUH) and harms people’s lives.

- He considers these misinterpretations to be part of the “trial of God” by which the wicked are led astray, that is, those who have deviated from the path of truth and correct contemplation.

4. The importance of contemplation:

- This interpretation emphasizes that true believers understand that “ba’usa” refers to the truth and the necessity of deep contemplation of the verses of the Qur’an, and that the resolution of confusion in understanding comes only through such contemplation.
- In contrast, infidels or immoral people reject this understanding and consider the use of the word to be impolite or mocking, without realizing its true purpose.

5. God's covenant and corruption on earth:

- “Those who break the covenant of God” is interpreted as those who sever the connection between the true and inner meanings of the Qur’an and people, leading to corruption on “the earth” (meaning earthing and contemplation), not the physical “earth.”
- He links the lack of contemplation with the spread of doubts and misunderstanding of the Qur’an, which makes these people “losers” in this world and the hereafter.

III. Comparison between the two interpretations:

Comparison point	traditional interpretation	New interpretation
General meaning	The example of small creatures is used to indicate the power of God.	Showing the confusion in understanding the verses and the resulting wrong interpretations.
He is not ashamed	Known modesty.	Revival (reviving the truth and reviving falsehood).
mosquito	The well-known insect.	Disturbance in understanding the verses.
"And above"	What is bigger or smaller than a mosquito?	The disorder is exacerbated by misinterpretations.
Evidence	The direct linguistic meaning of the words, the context of the verses in Surat Al-Baqarah, and the statements of the majority of commentators throughout history.	An unusual linguistic interpretation of the words “yastahyi” and “ba’usa,” linked to another verse (Az-Zukhruf: 32), a claim about the origin of the word in the manuscripts.
Strengths	Consistency with the apparent meaning of the verse, agreement with the sayings of the majority of	Attempting to link the verse to deeper themes (contemplation, correct understanding, the interpreter’s

	commentators, simplicity and clarity.	responsibility), emphasizing the importance of contemplation.
Weaknesses	It may not provide a deep explanation of the relationship between the verse and the verses that follow it (concerning the breaking of the covenant and the pact).	It relies on unfamiliar linguistic interpretations, contradicts the popular interpretation held by the majority of commentators, and requires strong evidence from Qur'anic manuscripts.
Acceptance and spread	Widely spread, and the majority of commentators agree on it.	Limited spread, and needs further research and verification.
Subject position	He presents it as the prevailing and popular interpretation.	He presents it as a proposed alternative that needs to be studied.

Conclusion:

This article explores two different interpretations of the verse, "Indeed, Allah is not ashamed to present a parable—that of a mosquito or what is smaller than that." While the traditional interpretation focuses on the literal meaning of the verse and interprets it in the context of using small creatures as examples to demonstrate God's power, the new interpretation offers a different perspective, linking the verse to the concept of confusion in understanding the Quran and the importance of contemplation in arriving at the correct meanings.

Although the new interpretation does not represent the agreed-upon interpretation among scholars, it opens the door to discussion and contemplation of the verses of the Holy Quran, emphasizing the need for deep contemplation and not being satisfied with superficial meanings. This interpretation remains merely a suggestion that requires further scientific and historical research and scrutiny, particularly regarding the origin of the word "ba'usa" and its precise linguistic meaning.

Finally, differences in interpretation do not necessarily mean that one party is absolutely wrong. Rather, each interpretation may have some validity, especially since the Holy Quran is open to interpretation and can have multiple meanings that become clear to those who contemplate its verses throughout the ages.

14.5 The Mosquito as a Symbol of the Precision of Creation and the Impact of Simple Action - A Balanced Interpretive Reflection

- **Can we go beyond the literal meaning of mosquito without going too far?**

- Here it can be pointed out that**The hermeneutical interpretation that links "mosquito" (with the letter "Ḍād") to the root "ba'd"**

  - **Main idea:**The mosquito, with its smallness and minuteness, symbolizes "some" or the small part that has a big impact, or the continuous, precise action.

  - **Suggested connections:**

14.6 The basis of human creation: "Dedicate yourselves to one another" (the marital relationship which is "some" of time and effort but creates a life and a nation).

14.7 Accuracy of covenants and pacts: Breaking "some" of the covenant may lead to great corruption.

14.8 The impact of a small action: a look, a word, a small taste (in the story of Adam and the tree) are all "mosquito" actions (subtle and small) but they have consequences.

  - **Harmony with context:**

    - It is consistent with the description of the wicked who break the covenant (even in its details) and corrupt.

    - It is in harmony with the reminder of God's ability to create and bring to life from "some" (a sperm, etc.).

- **Features of this interpretive contemplation (if accepted):**

  - He does not deny the linguistic origin of the word "mosquito" (with the letter "Ḍād") nor does he tamper with the text.

  - He tries to extract deeper, symbolic meanings from the proverb.

  - The parable connects to core issues in the surah (creation, family, covenants, responsibility).

- **Controls of this type of contemplation:**

  - It does not conflict with the explicit language or the objectives of Sharia.

  - To have a document from Quranic or other linguistic evidence.

  - To remain within the circle of "contemplation and deduction" and not to be certain of the divine will.

Conclusion: Between the constants of the text and the flexibility of contemplation

Contemplating the verses of the Qur'an is an endless ocean. The prevailing interpretation of the "mosquito" parable and the verses surrounding it provides a coherent and powerful understanding. Interpretive attempts, whether balanced or contrived, reflect the vitality of the Muslim mind in its interaction with the text. The fundamental criterion remains adherence to the constants of the text and language, adherence to a scientific methodology, and the pursuit of correct understanding that leads to righteous action. The "parable of the mosquito" will continue to stimulate minds and invite contemplation of the precision of God's creation and the responsibility of man toward the words of his Lord.

Article Series: Thrones in the Qur'an – Implications of Sovereignty and Order

This series seeks to transcend traditional materialistic interpretations, focusing on the symbolic and spiritual significance of the throne as the center of divine order, sovereignty, and management in the universe and in humanity.

Article 1: The Throne in the Qur'an – Not a Chair, but the Source of Order and Sovereignty

The word is**The throne**It is one of the profound Quranic terms that requires special contemplation, given the multiple contexts in which it appears and the ambiguities that may arise from a superficial reading. Beyond the materialistic concepts that may mimic our limited human understanding, the "throne" stands out in the Holy Quran as a pivotal symbol.**To order, sovereignty, and the source of power and control in all existence, whether cosmic or human**This understanding is rooted in the principle of absolute transcendence of God Almighty.

Absolute Transcendence: The Basis for Understanding the "Throne"

Starting from the principle of absolute transcendence of God Almighty is the cornerstone of understanding any divine attribute or name, including the "Throne." The Almighty's statement, "There is nothing like Him, and He is the All-Hearing, the All-Seeing" (Ash-Shura: 11), establishes the fact that God Almighty is unlike any of His creation, nor is He confined to time or place. Consequently, conceiving of the "Throne" as a physical chair on which God sits, or as a stone structure, is a perception that limits its absolute perfection, and is comparable to the attributes of created beings.

We affirm for God the names and attributes He has affirmed for Himself (such as loftiness, sitting on the throne, the hand, the face) in a manner befitting His majesty and greatness, without delving into a manner of which we have no knowledge. Glorifying God requires distancing Him from everything that suggests imperfection, limitation, or similarity to His creation. From this standpoint, we understand that the "throne" in the Qur'an transcends its literal meaning to become…**A symbol of absolute kingship, comprehensive management, and the power that dominates everything.**.

The Throne: A Source of Order and Spiritual Growth

By contemplating the linguistic and contextual meaning of the word "throne" and its derivatives, it becomes clear that they refer to the foundation, source, or philosophy upon which something is based, branches out, and grows. This concept is evident in the Almighty's statement about Pharaoh and his people: "And We destroyed what Pharaoh and his people had made and what they had erected" (Al-A'raf: 137). Here, the word "perched" is derived from "arsh," similar to the derivation of "yakhulun" from "kohl." This linguistic parallel indicates that "arsh" does not refer to a physical entity, but rather to a spiritual concept that expresses the foundation or source from which something springs, develops, grows, and rises.

For example, just as grapevines grow and “trellise” upward to form a “trellise,” a “trellise” symbolizes the idea, principle, or order upon which a thought, behavior, or entity is based, and from which it expands and grows. In the story of Pharaoh, God did not destroy standing stone buildings (the monuments of the pharaohs are still there), but rather**"Pharaoh's Throne"**; any **The source of his thought, philosophy and authority is based on injustice, tyranny and coercion in religion.**This spiritual throne, which was built on the enslavement of people and the killing of innocents, is what was destroyed.

Conclusion of the first article:

This initial understanding of the concept of the "Throne" invites us to free ourselves from inherited concepts and embark on a new journey of contemplation, through which we see how this throne manifests as a symbol of divine sovereignty and order in various contexts of the Holy Qur'an. This is what we will explore in future articles.

Article Two: The Cosmic Throne - God's Absolute Sovereignty and the Laws of the Divine Order

The verses of the Holy Qur’an present to us the concept of “the throne” in profound cosmic contexts, to show us its connotations as a symbol.**To the absolute divine sovereignty, the perfect cosmic order, and the governing divine laws**.

"And His throne was over the water": the rule of law over life and possibility

In Surah Hud, we are presented with a verse with profound cosmic imagery: “And it is He who created the heavens and the earth in six days, and His Throne was over the water, that He might test you [as to] which of you is best in deed…” (Hud: 7). Here, the “throne” is understood not as a physical chair, but as a powerful symbol expressing absolute sovereignty, the precise order of the universe, and the governing divine law. It is the cosmic “structure of authority” or “control center,” representing the set of divine principles and laws (Sunan Allah) that ensure the stability and order of the universe.

But**"water"**Rather than being interpreted literally, it is seen as a symbol of**The principle of life**and latent potential, or**Divine knowledge and wisdom**Which is the basis of creation and management. It is the sea of infinite possibilities from which life and

organized existence emerged. When these two symbolic concepts are combined, the meaning of “and His throne was upon the water” becomes:**God's absolute sovereignty, cosmic order, and governing law (the throne) were established, dominant, and founded on the principle of life, potential, and knowledge (water) even before the dawn of visible creation.**This means that divine law and order precede and encompass material creation.

"The Most Gracious is firmly established on the Throne": the system is established and stabilized

The name "Ar-Rahman" is not limited to emotional mercy, but is more specifically manifested in the world of material creation. It is the name through which God's vast mercy is manifested in creating and maintaining this visible universe through precise order and fixed laws. The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are essentially "Ar-Rahman's laws," or His unchanging traditions.

an act **"Al-Istiwa'"**In the Almighty’s saying:**The Most Gracious is firmly established on the Throne.**(Taha: 5) It does not mean a physical sitting or sitting in a manner befitting created beings. Rather, it is a sitting in a manner befitting the majesty and greatness of God, indicating...**The perfection of kingship, authority and dominance, and the realization and stability of the divine order**On this "throne"—that is, on this comprehensive cosmic order—this stability is necessary for humanity to understand and learn from the laws of the universe, as indicated by the purpose of "that you may know the number of years and the reckoning."

"The Exalted in Degrees, the Owner of the Throne": The Exaltation of the Divine Order and the Management of the Soul

In Surah Ghafir, God describes Himself by saying: “Exalted in degrees, Lord of the Throne. He sends down the Spirit by His command upon whom He wills of His servants to warn of the Day of Meeting” (Ghafir: 15). Here, the Throne highlights the significance of loftiness and exaltation in degree and status. His being “Lord of the Throne” signifies that He is the Owner of this comprehensive cosmic order and the source of all sovereignty and power. Linking “Lord of the Throne” with “sends down the Spirit by His command” emphasizes that revelation (the Spirit) is an essential part of this divine order, emanating from the center of divine sovereignty and management (the Throne) and conveyed to the prophets for a great purpose.

Conclusion of the second article:

Together, these concepts paint a comprehensive picture of the divine order. Spiritual water is the foundation upon which the Throne (cosmic sovereignty and order) is built. The Most Gracious is the manifestation of this order in the world of creation. Istiwa' (the establishment of the throne) is the realization and stability of this order. This understanding deepens our awareness of the Creator's greatness and the beauty of the Qur'anic eloquence, which holds within it inexhaustible secrets.

Article Three: The Human Throne - The Brain and the "Eight Throne Bearers"

The concept of the “throne” is not limited to the absolute cosmic context, but extends to include the essence of human creation, and how God has placed within man a “throne” of his own that represents the center of his consciousness and responsibility.

"The Throne of Your Lord": The Human Brain as the Center of Consciousness and Responsibility

In the Almighty's saying: "And above them, that Day, eight will bear the Throne of your Lord" (Al-Haqqah: 17), "the Throne of your Lord" can be interpreted as referring to the human brain. This brain, with its trillions of neurons and connections, is the center of control, leadership, and responsibility in the human entity, and is consistent with the meaning of the throne as a structure or building with branches and interconnections.

This "throne-brain" can be divided into main functional levels:

- **Brainstem (reptilian brain):**Controls involuntary vital functions.
- **Limbic system (chemical brain):**Responsible for emotions, learning, and memory.
- **Neocortex (thinking brain):**Responsible for logical thinking, perception, and analysis.

"The Eight Throne Bearers": A Qualitative Guide to the Basic Functions of the Brain

The "eight" who hold this throne are not interpreted as angels in the traditional sense in this context, but rather as eight basic tasks or functions of the human brain. These tasks "carry" the conscious and responsible being of the human being, and they are distributed between the two hemispheres of the brain:

- **Right lobe (sensory-inspirational):**It deals with rhythm, spatial perception, imagination, and seeing the big picture.
- Left lobe (logical-analytical): specializes in speaking, logic, numbers, and analytical skills.

This understanding highlights that the number “eight” here describes how the “throne of man” is organized and branched, and is not merely a quantitative limitation.

"With the Lord of the Throne, firmly established": Revelation and the Human Brain

This significance is reinforced in Surah At-Takwir, in the description of a “noble messenger” (Gabriel, peace be upon him): “Indeed, it is the word of a noble messenger, possessing power and trustworthy with the Lord of the Throne” (At-Takwir: 19-21). Gabriel’s status “with the Lord of the Throne” (God) means that he is an essential part of the divine order that addresses the human “throne” (the brain) with revelation. His power and trustworthiness ensure the purity and effectiveness of the revelation received by the conscious human “throne.”

Conclusion of the third article:

Understanding the “Throne of your Lord” as the human brain opens new horizons for understanding the greatness of human creation, and places a great responsibility on man in how to use his “Throne” (mind) in accordance with the divine order, which will lead us to another manifestation of the Throne in the context of worldly authority.

Article Four: The Throne in the Stories of the Prophets - Worldly Authority and Subjugation

The concept of the “throne” is evident in the stories of the prophets in the Holy Qur’an, especially in the stories of Joseph and Solomon, peace be upon them, to highlight its significance as a symbol.**To worldly power, empowerment, system of government, and how God subjugates everything to His will.**

Joseph's Throne: From Vision to Empowerment and Leadership

The story of Joseph (peace be upon him) begins with a dream in which he sees the planets, the sun, and the moon bowing down to him. It concludes with the fulfillment of this dream when he “raised his parents upon the throne” (Yusuf: 100). Here, the “throne” is not merely a luxurious chair. Rather, it is a symbol of the power, empowerment, and elevated status that Joseph (peace be upon him) attained in Egypt. Raising his parents upon the throne signifies their elevation to a position of sovereignty, glory, and management of his kingdom. It is a manifestation of Joseph’s journey from the depths of the well and prison to his becoming responsible for Egypt’s treasuries, managing its affairs with wisdom and competence. This throne symbolizes Joseph’s just system of government, upon which his family’s empowerment was based.

The throne of the Queen of Sheba: a symbol of earthly sovereignty subject to the will of God

In the story of the Prophet Solomon, the "throne" is clearly manifested as a symbol of worldly authority. When Solomon requests the "throne of the Queen of Sheba": "He said, 'O eminent ones, which of you will bring me her throne before they come to me in submission?'" (An-Naml: 38), he is not merely referring to a piece of furniture. Rather, he is requesting a symbol of her authority, her system of government, and the power of her kingdom. Solomon's goal was to demonstrate that supreme authority belongs to God, and that this symbol of worldly authority must be subject to His will.

In this context, the role of**A demon from the jinn**: **An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy."**(An-Naml: 39). The “ifrit” here is interpreted as a strong, skilled, and experienced person (perhaps an expert in transportation or advanced logistics for their time), from the “jinn” (a group of people with special or unknown abilities). His display demonstrates his ability to transport this “throne” (a symbol of authority) quickly and efficiently, emphasizing that strength and trustworthiness are the pillars of achievement within a well-planned system, not through supernatural acts in the traditional sense.

Critique of Popular Conceptions: The Scary Goblin and Superstitions

Popular interpretations of the "Ifrit" as a terrifying supernatural jinn are a product of oral tradition, mythology, and literature, and do not stem from a careful examination of the Qur'anic text within its linguistic and practical context. The Qur'an calls us to reason and reflection, liberating us from superstition. The story highlights God's power to harness human abilities (or creatures with special abilities) within a well-thought-out system in the service of truth.

Conclusion of the fourth article:

The stories of the prophets demonstrate how the "throne" in a worldly context symbolizes authority and empowerment, and how all these worldly thrones are subject to God's supreme sovereignty and absolute order. This ultimately leads us to reflect on the concept of the throne in our contemporary reality.

Article Five: Thrones in Our Contemporary Reality - Challenges of Thought and a Call for Contemplation

After exploring the connotations of the “Throne” in cosmic, human, and prophetic contexts, it is time to apply this profound Qur’anic concept to our contemporary reality, and how the “Throne” (in its spiritual sense as a source of thought and order) influences the lives of societies and individuals.

The Throne in Contemporary Societies: A Source of Ideas and Philosophies

Today, in our societies, the "throne" is the source of the ideas, philosophies, and behaviors that individuals and societies are raised on, whether right or wrong. It is the foundation upon which our values, beliefs, and systems are shaped.

For example:

- **The throne of superstitious thought:**This throne is embodied in educational curricula that may reinforce misconceptions inconsistent with reason and Quranic contemplation. It also appears in religious discourse that obstructs reason, encourages dependency, and distances people from a deep understanding of their religion, leading to backwardness, conflict, and sometimes extremism. This throne produces intellectual systems that erect barriers to progress and enlightenment.
- **Throne of unjust practices:**Many of the unjust practices we witness today, such as non-Qur’anic apostasy rulings, wife beating, human trafficking, or unjust economic systems, are the result of**malicious intellectual "thrones"**These thrones are implanted in the collective consciousness, growing, expanding, and dominating, becoming part of the social fabric, despite their conflict with the values of justice and benevolence advocated by the Qur’an.

Implications of understanding the material "throne" for the nation

The materialistic conception of the throne, which confined God’s majesty to a place or form, had negative consequences for the nation:

- **Disabling reason and diligence:**When the throne is conceived of as a material entity that cannot be contemplated, it opens the door to intellectual stagnation and diminishes the importance of research and diligence into God’s cosmic and Quranic verses.
- **Doctrinal differences:**Materialistic interpretations led to doctrinal disputes about the essence and attributes of God, which weakened the unity of the nation and diverted its energy from construction to debate.
- **Civilizational decline:**A superficial understanding of essential Quranic concepts such as the "Throne" has contributed to the absence of a comprehensive cosmic vision and hampered the nation's ability to build an advanced civilization that understands God's laws in the universe and harnesses them for good.

An invitation to think and reflect: Towards an authentic Qur’anic throne

This comprehensive analysis of the concept of the "Throne" in the Holy Quran represents a powerful call for deep contemplation of God's verses and the application of this concept to all its contexts, far removed from materialistic interpretations and traditional dictionaries that may have distorted the meanings from their original intent.

We must realize that the Qur’an alone is the true source of understanding. Re-understanding the “throne” as**A source of order, sovereignty, and thought on which existence is based**It contributes to:

- **Freeing the mind:**From myths and limited perceptions, and pushes him to logical and scientific thinking.
- **Building just societies:**By understanding that it is the “thrones” of injustice and tyranny (i.e., corrupt systems of thought and behavior) that are destroyed, and that God destroys them.
- **Restoring civilizational leadership:**By returning to the essence of the Holy Qur’an, which calls for knowledge, justice, order, and harmony with God’s laws in the universe.

Series conclusion:

The "throne" in the Qur'an is not just a passing phrase; it is a key to a profound understanding of the order of existence, of absolute divine sovereignty, and of the nature of human responsibility. By contemplating its multiple connotations, we can reconstruct our understanding of the world around us, of ourselves, and of our relationship with our Creator, in a manner consistent with God's greatness and infinite wisdom.

15 Series of articles: The Tree of Meaning in the Soil of the Qur'an

15.1 Beyond the Branch and the Leaf - Establishing the Approach to Understanding Tree Symbolism

Introduction: Why the symbol?

In the Holy Qur'an, stories and parables are not presented merely for the sake of historical narration, but rather as beacons of guidance illuminating the paths of the human soul in all times and places. Among the most powerful, recurring, and profound symbols used in divine discourse is the "tree." Why this emphasis on the tree? What secrets does this word hold behind its familiar botanical image? This article aims to establish the methodology and provide the linguistic and intellectual key that will enable us to access these worlds of meaning.

1. Between material and symbolic significance

To begin with, no one denies that the Qur'an uses the word "tree" in its direct, physical sense. It describes the bliss of Paradise through the presence of trees, the most prominent of which is "the lote tree of the farthest boundary" (An-Najm: 14). It also speaks of "a green tree" (Yasin: 80) as the source of Hellfire, and of "the tree of Zaqqum" (As-Saffat: 62) as food for the people of Hellfire. This level of meaning is clear and intended.

But stopping at this point is like looking at the shell of a nut without tasting its core. The Quran, with its rhetorical density, constantly invites us to penetrate from the outer to the inner. The key to this penetration lies in the language of the Quran itself.

2. Linguistic key: decomposing the root (sh-j-r)

The linguistic structure of the Qur'an is not arbitrary. The word "tree" originates from the trilateral root (sh-j-r), whose meanings revolve around two main interconnected axes:

- **The first axis: branching from the origin:**This is the basic meaning. A tree is an entity with a single origin from which branches branch out. This concept is not limited to plants; it is a conceptual model we use every day: a "family tree" branches out from a single ancestor, a "tree of knowledge" branches out from the origins of science, and a "decision tree" branches out from a primary choice. The tree, then, is**Sample source and output**.
- **The second axis: entanglement and quarrel:**From the image of intertwined and entwined branches, the meaning of “quarrel” is derived, which is a dispute in which arguments and opinions are intertwined. The Qur’an uses this meaning very clearly in its statement: “But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that**tree**“Between them” (An-Nisa’: 65), meaning in the disputes that have become entangled and escalated between them.

3. Method: From Word to Concept

With this dual key (branching and intertwining), we have established the methodology we will follow. We will treat the "tree" in its various Quranic contexts not as a static word, but rather as a dynamic concept that may mean:

- An intellectual or ideological source.
- cognitive or existential system.
- Internal psychological state.
- A context of disagreement and conflict.

Understanding these dimensions is what will allow us in subsequent articles to view the story of Adam as a psychological drama, the parables of the Qur'an as guideposts for consciousness, and historical events as lessons in dealing with human conflicts.

15.2 The Good Tree and the Bad Tree - The Constitution of Human Choice

Introduction: Map of Existence

Having laid the methodological foundation in the first article, we now turn to applying this understanding to one of the most profound and influential Qur'anic examples. In Surah Ibrahim, the Qur'an presents us with a kind of "map of existence," dividing the sources of all human reception into two great origins, using the symbolism of the tree as a brilliant illustrative tool. This example is not merely a rhetorical image; it is a constitution for human choice.

1. The Good Tree: The System of Truth and Guidance

Have you not seen how Allah presents a parable of a good word as a good tree, whose root is firm and whose branches are [reaching] the sky? * It brings forth its fruit at all times by permission of its Lord.(Ibrahim: 24-25)

Let us consider the pillars of this system:

- **Kind word:**It is the word of monotheism (there is no god but God) and the major truths of existence that branch out from it, the true revelation, the sound nature, and every good thought and action.
- **Its origin is fixed:**This system is not based on whims or assumptions. Its roots are deeply rooted in absolute truth, and it derives its stability from the true God. It is steadfast, unshaken by doubts and unshaken by whims.
- **Its branch is in the sky:**Its effects and fruits are sublime, elevating man from the mire of matter to the heavens of the spirit, and transcending narrow worldly benefits to the broad horizons of the afterlife.

- **It bears fruit every time:**Its bounty is continuous. Whoever connects with this source reaps its fruits of serenity, wisdom, insight, and righteous deeds on an ongoing basis, unaffected by the vicissitudes of circumstances.

2. The Evil Tree: The System of Falsehood and Misguidance

The parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.(Ibrahim: 26)

Here we see the exact opposite picture:

- **The evil word:**It is the word polytheism and what branches from it of atheism, destructive ideologies, misleading rumors, satanic whispers, and every corrupt thought or action.
- **Uprooted from the earth:**This system is superficial and rootless in reality. It sometimes appears vast and bloated, but it is fragile and can be easily uprooted because it is not based on evidence.
- **What is her decision?**It is an anxious and turbulent system that does not provide its followers with stability or certainty, but rather leaves them with confusion, misery, and contradiction, and ultimately leads to collapse.

3. Man: Responsible for the garden of his heart

This proverb puts the ball in the human court. The heart is like the soil, and the human is the farmer. He has the freedom to choose: Will he plant the seeds of “good words” in his heart and water them with remembrance, contemplation, and righteous deeds, so that a “good tree” will grow within him, shading his life with tranquility and bearing the fruits of happiness? Or will he allow the seeds of “bad words” to infiltrate his heart through misleading media, bad company, or following whims, so that a “bad tree” will grow within him, producing nothing but thorns of anxiety and the fruits of regret?

Understanding this duality is the key to understanding the story of our father Adam, the first example of this fateful choice.

15.3 The Tree of Adam - Anatomy of the First Psychological Conflict

Introduction: The Initial Model of Selection

Building on what we have established about the tree as a symbol of the source of data, and about the existence of two "trees" vying for human consciousness, we now arrive at the story of Adam. This story is no longer merely a narrative of ancient sin, but has become**Archetype**Which is repeated in the soul of every human being. It is a precise dissection of the first conflict between the call of the "good tree" and the seduction of the "bad tree."

1. Not just a fruit, but an alternative path

The divine warning was clear: “And do not approach this tree.” The prohibition was not merely to satisfy hunger, for the entirety of Paradise was available to them: “And eat from it in abundance as you wish.” The issue was deeper. Satan did not come out of simple lust, but rather out of ambition and arrogance: “Shall I guide you to the tree of eternity and to a kingdom that will not deteriorate?”

So, the forbidden “tree” symbolized:

- **Alternative cognitive path:**A way to attain “immortality and kingdom” through means other than those ordained by God, a way based on rebellion rather than submission.
- Unreliable data source: It is the promise and whispering of Satan, which is the very “evil word.”

“Eating from the tree” was not so much an act of the mouth as it was an act of the heart and mind: it was a decision to “adopt” this path and believe those pernicious statements.

2. Husband and Self: The Stage of Internal Conflict

The astonishing shift in the form of the Qur’anic discourse from the dual to the singular is a linguistic sign that cannot be overlooked.

- **Command and whisper (dual):**{And do not come near}, {So He whispered to them}. This indicates that the experience was shared, as if it were an internal dialogue within a single, complex entity. Here, the profound interpretation of “the spouse” as a symbol of the “soul” emerges (“And He created from it its mate that he might dwell in tranquility with her”). The first tranquility and peace is the tranquility of man with himself. The conflict was between “Adam’s consciousness” and his “soul,” which was his partner in receiving temptation.
- **Responsibility and repentance (singular):**And he disobeyed**Adam**His Lord, so he went astray.**Adam**From his Lord are words.” When the moment came to make the decision and bear its consequences, the address was directed to “Adam” as the center of consciousness and will. He was the one who made the decision, he was the one who bore the responsibility, and he was the one who took the initiative to repent.

This does not negate the physical existence of Eve as a wife, but rather adds an extremely important psychological layer, making the story a mirror for every man and woman in their internal struggle between their mind and their desires.

3. “Then their private parts became apparent to them”: a result of separation from the source

What were the "bad things" that appeared? They may not be just physical blemishes. "Bad things" are everything that is bad for a person. When Adam "ate" from the tree of Satan, he was separated from the source of his data, the "good tree." The result was the exposure of

his weakness, poverty, powerlessness, and existential fragility after he lost the state of peace and protection ("paradise") that he had experienced in direct contact with God. It was a moment of painful awareness of imperfection, an inevitable consequence for anyone who chooses to separate themselves from the source of their perfection.

15.4 From Quarrel to Revelation - The Flexibility of the Qur'anic Symbol

Introduction: Expanding the horizon of meaning

Having analyzed the symbolism of the tree within a moral and psychological framework, we conclude this series by demonstrating the flexibility of this symbol and its ability to carry different connotations in diverse contexts. This demonstrates that the approach we have followed is not coercive, but rather is derived from the nature of the Quranic language itself. We will examine two prominent cases: the tree as a context for conflict and the tree as a medium of manifestation.

1. The Pledge of Ridwan: The pledge in the heart of the quarrel

Allah was pleased with the believers when they pledged allegiance to you under the tree.(Al-Fath: 18)

The historical context of the Treaty of Hudaybiyyah was fraught with tension. Muslims were denied entry to Mecca, news of Uthman's murder spread, and divergent opinions emerged about what to do. There was a "quarrel" and genuine disagreement. At this critical moment, the Prophet ﷺ called upon his companions to pledge allegiance to death.

Here, the meaning of "under the tree" goes much deeper than simply sitting under a plant. It means, "In the midst of this tangled and complex situation (the quarrel), and despite your differences, you transcended it all and united in obedience and loyalty." God's approval of them was not simply due to their pledge of allegiance, but rather to their ability to rise above their differences and unite in a fateful moment. The tree here symbolizes the context of the disagreement that was overcome.

2. The Tree of Moses: The Manifested Mediator

And when he came to it, he was called from the right side of the valley in the blessed spot from the tree, “O Moses, indeed I am God, Lord of the worlds.”(Stories: 30)

In this awe-inspiring incident, the tree was not the source of the speech; rather, the call came "from the tree." The tree here is the point of manifestation, the material medium through which the divine message was transmitted from the world of command to the world of creation. The fire that Moses saw was not a burning fire, but rather a manifestation of divine light, which took the tree as its stage and manifestation.

The tree here is a symbol of the connection between heaven and earth, the "order" or "mediator" chosen by God to be the channel of communication with His prophet. It

represents how the material (the tree) can be a bearer of the sacred and the transcendent (the divine call).

Series Conclusion: A Call for Contemplation

Through this journey through four articles, we have seen how the word "tree" in the Qur'an represents a world of meanings. It is the origin and the branches, truth and falsehood, the soul and conflict, disagreement and revelation. It proves that the Qur'an is not a book to be read with the eyes alone, but rather a sea of symbols to be explored with both the heart and the mind.

The invitation, ultimately, is addressed to every reader: Look for the "trees" in your life. What is the source of your data? What is the "word" that nourishes your soul? In which "fight" do you stand? Are you looking for divine "manifestation" in the things around you? It is an endless journey of contemplation, the first key to which is realizing that behind every word lies a world of meaning.

15.5 The Tree of Light - The Manifestation of Truth in the Heart and the Universe

Introduction: The Peak of the Symbol

Having journeyed through the concepts of the tree as a source of data, a model of psychological conflict, and a context for disagreement and manifestation, we conclude our journey with the culmination of the Qur'anic symbolism in the "Verse of Light." This verse (An-Nur: 35) is an unparalleled example of the multi-layered nature of the Qur'anic discourse, where meanings condense to form a single symbol that connects the smallest point of human consciousness (the heart) to the largest structure of existence (the universe). The "Blessed Tree" mentioned here is the bridge that connects the microcosm to the macrocosm, and contemplating it is the ultimate conclusion to our journey.

1. The first aspect: The blessed tree is a light in the heart of the believer.

This is the spiritual interpretation followed by most commentators and scholars, describing the engineering of the light of guidance within the human soul. The verse paints a comprehensive picture:

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light.[1]

Here the elements of the parable are understood as symbols of the state of the believing heart:

- **The lamp:**He is the light of faith and divine knowledge, the origin and essence of light.

- **Bottle:**It is the heart of the believer. It must be pure and transparent, like a "shining star," to reflect this light clearly and without obscuring it.
- **Al-Mishkat:**It is the believer's chest, or his entire being, that embraces the heart, protects this light, and highlights it.

And as for**The blessed tree**It is**fuel source**For this lamp. It symbolizes the eternal, pure, inexhaustible source from which guidance is derived:

- **Divine revelation:**Represented by the Holy Quran, it is the source of knowledge that enlightens the mind and heart.
- **common sense:**Which God created people with, which is the innate readiness to know and accept the truth.

Describe it as**Neither eastern nor western**In this context, it means that the source of this guidance is purely divine, and does not follow any earthly classification, human culture, or ideology, whether Eastern or Western. It is above all classifications, universal in nature, and divine in its source. Its oil (fuel) almost glows from its extreme purity and clarity even before it comes into direct contact with revelation, in reference to the light of innate nature that precedes the light of the message, and when they come together, they become**Light upon light**.

2. The second aspect: The cosmic tree as a fabric of the sky

While the first aspect describes the state of the heart, "Qur'anic Linguistics" presents a parallel aspect that describes the state of the universe. If God is "the light of the heavens and the earth," the parable may also describe how this light permeates the structure of material existence.

- **The cosmic tree:**In this view, the "Blessed Tree" may symbolize a vast cosmic structure, such as galaxies or giant nebulae that serve as "nurseries" for stars. It is a cosmic system with an origin (a "trunk") from which vast structures (the "branches") branch out.
- **Stars as lamps:**The lamps that illuminate the darkness of the sky are the stars (And We have certainly adorned the nearest heaven with lamps) - Al-Mulk: 5). These lamps are lit from that cosmic tree.
- **Its oil is its own fuel:**The Almighty's saying, "Its oil would almost glow even if no fire touched it," may be an amazing reference to the nature of the stellar fuel that makes the star glow by itself at God's command, which is a tremendous latent energy that almost explodes into light.
- **Neither eastern nor western:**On a cosmic level, this description is self-evident. These celestial bodies are not subject to the limited directions of Earth. They float in a space where there is no sense of an earthly east or west, but rather are governed by higher cosmic laws.

The conclusion and culmination of the series

The greatness of the Ayat al-Nur lies in the fact that it does not force us to choose between the two interpretations, but rather invites us to view them simultaneously. Just as there is a blessed tree (revelation and nature) that nourishes the lamp of the heart, there is a cosmic tree (the structure of existence) that nourishes the lamps of heaven.

It's as if God is telling us that there is only one law: the law of light that He commands. The system that illuminates the heart of the believer with guidance is a miniature reflection of the great system that illuminates the universe with stars. It is an invitation to see the universe as a mirror of ourselves, and ourselves as a mirror of the universe, both mirroring the light of God, who is the source of all light.

Thus, we conclude our journey with the "tree" of the Qur'an, which began as a plant and evolved into a symbol of knowledge, good, and evil. It then became a mirror of psychological conflict and a context for discord and revelation, finally reaching its highest level in the verse of light: a symbol of the underlying unity between the heart and the universe, both of which derive their light and existence from a single source, namely, God, the Light of the heavens and the earth.

15.6 Rereading Quranic Concepts: A Vision Beyond the Letter Towards the Spirit and Thought

In these points, the speaker offers an interpretive and symbolic reading of a number of concepts and terms contained in the Holy Quran or related to the religious context, attempting to transcend the traditional literal or material understanding and move toward deeper intellectual, spiritual, and cognitive dimensions. This reading, while it may differ from prevailing interpretations, calls for reflection, renewal, and rational application in understanding the religious text and applying it to the changing reality of life.

Below is a presentation of these concepts from the speaker's perspective:

1. **Changing the Qiblah (Qiblah of thought):**It is not just a change of the geographical direction of prayer from Jerusalem to the Kaaba, but it is a symbol of the necessity**Changing the intellectual, doctrinal and scientific "Qiblah"**The believer and society must not be stuck in a particular intellectual orientation, but rather be prepared to shift their orientation toward what is more right, more correct, and more beneficial based on the evolution of awareness and understanding. Adherence to the old qibla (inherited ideas or those proven ineffective) hinders progress. This change and evolution is part of the dynamic of Islam itself.

2. **New mosques (spaces of renewed thought):**The mosque is more than just a building for prayer. It is**An intellectual and spiritual space that represents ideas, visions and values.**The faith that society believes in and unites around. "New mosques" are those that embrace fresh and progressive ideas and visions, respond to contemporary challenges and problems, offer enlightened solutions inspired by the spirit of Islam and its lofty objectives, and confront stagnation and backwardness rather than perpetuating them.
3. The Seventh Month - Rajab (Symbolism of Reception and Hearing): Symbolically, the seventh month (Rajab) is linked to the beginning of the development of the fetus' sense of hearing, symbolizing the importance of being prepared to "hear" new ideas and renewed divine revelation. It is a call to open one's inner ear to the "pulse of heaven" and not be satisfied with the old inherited traditions. It is a month of intellectual and spiritual preparation to receive the bounties of Ramadan (which represents the pinnacle of ascension).
4. **Spiritual current (the driving force towards change):** he **Inner moral and intellectual strength**That drives individuals and societies toward development, advancement, and positive change. The weakness of this current leads to resistance to new ideas, clinging to the old, stagnation, and backwardness. This current can be strengthened through knowledge, learning, reflection, and purification.
5. **Potential difference (spiritual motivation):**Borrowing from physics, it represents "spiritual potential difference."**The gap between the current spiritual and intellectual state of an individual or society, and the desired ideal state**This difference creates the incentive and motivation to strive for development and perfection. Weak effort differentials (complacency, lack of spiritual ambition) lead to resistance to change and new ideas.
6. **Diversity (the necessity of intellectual diversity):** he **Branching out and diversifying ideas, visions and approaches**To reach a deeper and more comprehensive understanding of the truth. It is a call to reject one-sidedness and closed-mindedness, and to be open to diverse opinions and viewpoints in order to extract the best, paving the way for us to reach Ramadan (the pinnacle of ascension) with renewed energy and ideas.
7. **Zodiac signs (stages of spiritual ascent):**They go beyond being mere astrological signs, to symbolize**Stages and stations in the journey of spiritual, intellectual and cognitive development**It is a call to continually strive for advancement in these spiritual "towers," not to stop at a particular stage, while emphasizing that this spiritual advancement is more important and lasting than mere material progress.
8. **Fatherly wine (the shackles of inherited thought):**It is not the physical wine that is intoxicating, but it is**Rigid and backward ideas and beliefs inherited from parents and grandparents without scrutiny or criticism**The speaker considers it more dangerous than physical alcohol because it intoxicates and corrupts the mind, preventing it from thinking properly and advancing. Freeing oneself from it is essential to adopting new and progressive ideas.
9. **The Clear Arabic Language (A Method of Understanding and a System of Thought):**It is not just a language of communication, but it is**An intellectual and methodological**

system that carries within it a special way of understanding the universe and life.A proper understanding of the Islamic religion requires a deep understanding of this "language," its connotations and cultural and intellectual contexts, and going beyond a superficial, literal translation of the texts.

10. **The Other Day (Responsibility of the Present Moment):**Expanding the concept of the Day of Resurrection to include**Every day and every moment**Every day that passes is "another day" on which we are held accountable for the past and accountable for our actions and decisions. It is an affirmation of ongoing responsibility and the need for constant repentance and change, not merely waiting for a distant day of reckoning.

11. **Spiritual water (food for enlightened thoughts):**Not physical water, but it is**Enlightened ideas, beneficial sciences, true knowledge, and wisdom**It nourishes the soul and mind, granting them life and growth. The speaker considers it more important than physical water because it revives hearts and minds. Searching for it and striving for it is essential for advancement.

12. **Sun of Knowledge (Light of Knowledge and Guidance):** she **The correct knowledge and science that illuminates the paths of life**It dispels the darkness of ignorance, illusion, and blind imitation. Its importance surpasses that of the physical sun, for it guides man to the straight path and to an understanding of himself and his Creator. Following it and walking in its light is essential.

13. **Cognitive ground (internal structure of ideas):** she **The inner space in a person's mind and heart that is formed by his thoughts, beliefs, values, and principles**The speaker calls for continuous work to "change" this land, purify it, and cleanse it of impurities and outdated and backward ideas, so that it may become fertile ground capable of spiritual and intellectual development.

14. **Kneeling as a search (humility and scrutiny):**It goes beyond physical curvature to represent**A state of examination and scrutiny of ideas and beliefs, and the relentless search for the best and most correct**It is a search for pure “spiritual ink” that nourishes the soul. It also represents a state of**Scientific and cognitive humility**...and an acknowledgment that no matter how advanced a person is, he is still searching for the truth.

15. **Prostration to the best (submission to the truth):**It is not just putting the forehead on the ground, but it is**A symbol of recognizing the truth and submitting to what is right and best.**When it appears, even if it goes against one's whims or inherited ideas, it is a necessary step in the path of spiritual and intellectual development, requiring detachment and courage.

16. **Fitna (conflict of ideas and values):**It's not just a physical struggle or fight, it's deeper**conflict of ideas, beliefs, and conflicting values**The real temptation is falling into false and misleading ideas. Salvation from them requires...**Awareness, discrimination, and the ability to differentiate between right and wrong**And adherence to the correct principles.

Conclusion:

These concepts present a dynamic and renewed vision of the Islamic faith, based on spiritual, intellectual, and cognitive dimensions. They are an explicit call for renewal,

rejecting stagnation, engaging reason, opening up to the broad horizons of science and knowledge, and continually striving for spiritual and intellectual advancement. They present Islam not as a set of rigid rituals or inherited ideas, but rather as a comprehensive, ever-changing way of life, valid for all times and places, constantly calling on humanity to reflect, evolve, and draw closer to the truth.

16 Polytheism in the Holy Quran: A Journey to Deeper Understanding

16.1 Necessary and Transitive Polytheism: A New Understanding of Great Injustice

Today we are opening a new series that aims to reconsider the concept of**polytheism**In the Holy Quran, a different reading is presented that distinguishes between two basic types of polytheism, based on the vision of Professor Khaled El-Sayed Hassan. This vision highlights that the traditional understanding of polytheism may sometimes fall short of fully encompassing the dimensions the Quran offers of this pivotal concept.

The problem of the traditional understanding of polytheism

When the term "polytheism" is mentioned, many people immediately think of idolatry, the veneration of persons other than God, or the belief in multiple gods. This understanding is correct in its doctrinal aspect, but it does not cover all the dimensions that the Holy Quran indicates about polytheism. Professor Khaled presents a new linguistic and intellectual analytical tool for understanding polytheism: distinguishing between:

1. **Necessary polytheism (doctrinal).**
2. **Transgressive (social) polytheism.**

Linguistic distinction: the verb "sharak" and the verb "ashrak"

The basis for this new understanding is the precise distinction between the two verbs in the Arabic language:

- **The verb "sharak"**It is an intransitive verb (such as "participated," "was a partner"). It indicates the quality or state of existing partnership. Its effect falls on the agent itself.
- **The verb "to associate":**It is a transitive verb (such as "Zaid made Amr a partner"). It indicates an action whose effect extends from the subject to the object. That is, the subject "makes" someone else a partner.

This linguistic distinction is key to understanding the different dimensions of polytheism in the Holy Qur'an.

Necessary polytheism (doctrinal and personal)

This is the most common concept of polytheism, which focuses on the direct relationship between the servant and his Creator:

- **tariff:**It is the form of polytheism that affects the perpetrator himself, i.e., the person who believes or practices it. It involves believing in the existence of a partner with God in divinity, worshipping a god other than God, or acknowledging that someone possesses personal authority alongside God.
- **Quranic formula:**Professor Khaled points out that the Holy Quran expresses this type of polytheism in expressive terms that focus on the actor's action or belief toward another god, not necessarily the transitive verb "associate others with Allah." Examples of this include:
    - **"He calls upon another god along with God"**As God Almighty says:**And whoever invokes with Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.**[Al-Mu'minun: 117]. Here, the supplication is an action performed by the subject.
    - **"He made another god with God"**As God Almighty says:**And do not take with God another deity, lest you sit down blamed and forsaken.**[Al-Isra: 22]. Here, "making" is an action that the agent performs for himself.
    - **They have made partners for God.**As God Almighty says:**And they have attributed to Allah partners - the jinn - although He created them, and they have fabricated for Him sons and daughters without knowledge. Glory be to Him, and He is far above what they describe.**[Al-An'am: 100].
    - **"Is there a god with God?"**This rhetorical question highlights the oneness of God and rejects any partner for Him.
- **Its effect:**This polytheism is considered an injustice to oneself, and its punishment falls primarily on the one who commits it, because it contradicts sound nature and logic, and exposes its perpetrator to God's punishment.

Transgressive polytheism (behavioral and social)

This is the core of Professor Khaled's theory, and it is the aspect that redefines "great injustice" in the context of polytheism:

- **tariff:**It is the polytheism whose effect is not limited to the doer, but**It extends beyond him to others and society.**This company includes an element.**coercion and**

pressureWhere one person or group forces another person or group to share their worship, belief, or to submit to their commands, which become divine legislation.

- **His Quranic evidence and interpretation:**
    - **And he does not associate anyone with the worship of his Lord.**[Al-Kahf: 110]: Professor Khaled believes that the prevailing understanding of this verse (i.e., do not worship any other god with God) is a limited understanding. The deeper meaning is:**"Do not force or coerce anyone to become your partner in your worship."**. That is, do not coerce others to join your religious path or ritual practices. This is in accordance with the principle of "there is no compulsion in religion."
    - **Most of them do not believe in Allah except while they associate others with Him.**[Yusuf: 106]: He sees that these people believe in God, but they fall into the transgressive polytheism. How so? Because they practice coercion or pressure on others in the name of religion, or force them to follow traditions and inheritances without support from God. This constitutes "associating" others with God in the authority to legislate or guide.
- **"Associating partners with God":**Professor Khaled explains that the phrase "do not associate partners with God" does not only mean not worshipping another god, but also includes**Do not force your beliefs or behaviors on others using the name of God.**Or his authority. Using the name of God or religion as a tool of coercion is in itself a form of transgressive polytheism.
- **Contemporary examples:**Professor Khaled provides contemporary examples of transitive polytheism, such as:
    - **Killing the apostate:**If apostasy is merely an idea or belief, its punishment cannot be death, because God does not hold people accountable for ideas alone, and because killing here is forced belief.
    - **Stoning the adulterer:**If adultery is committed without coercion (consensual adultery), the punishment cannot be stoning (killing), because it is a severe punishment that goes beyond the act itself, and may carry a kind of social injustice.
    - **Coercion to perform rituals:**Forcing or compelling people to perform certain religious rituals, or preventing them from doing harmless things, is considered coercion and falls under the category of aggressive polytheism.

Transgressive Polytheism: The Essence of "Great Injustice"

Professor Khaled believes that transgressive polytheism is the most dangerous of all, and is the essence of "great injustice" that God does not forgive (except through sincere repentance and the restoration of rights to their rightful owners). The reason for this is that**It**

affects the rights and basic freedoms of people. Which God has bestowed upon them. While involuntary polytheism harms its perpetrator (injustice to the self), transgressive polytheism forcibly involves others in the equation of faith or behavior, thus violating the principle of "there is no compulsion in religion."

Understanding this distinction calls for a profound review of our actions, social behavior, and how we deal with differences of opinion or belief, to ensure that we are not practicing any form of “transgressive polytheism” in the name of religion or in the name of God.

16.2 Explanations on the concept of transgressive polytheism and forms of coercion in society)

After we reviewed in the first article the concepts of**Necessary polytheism (doctrinal)** and**Transgressive (social) polytheism**We have pointed out that the latter is the most dangerous because it represents "great injustice to others." Today, in the second article, we will delve deeper into this pivotal concept and how the forms of coercion that accompany it manifest in society.

Transgressive polytheism: deeper than mere belief

Professor Khaled El-Sayed Hassan reiterates that transgressive polytheism is not merely a false belief for which an individual will be held accountable before God. It is**transitive verb**To negatively influence others, restrict their freedoms, and impose on them what God has not authorized. This type of polytheism contradicts the essence of the Islamic message, which is based on freedom, choice, and justice.

Why is it coercion?

Coercion here does not necessarily always mean the use of direct physical force, but also includes:

1. **Social and psychological pressure:**Society may exert tremendous pressure on individuals to conform to certain customs, traditions, or religious interpretations, even if these practices are not clearly supported by the Quran. Fear of ostracism, loss of social status, or deprivation of opportunities can be a form of coercion.
2. **Exploitation of religious or paternal authority:**When a father uses his paternal authority, or when clergy use their moral authority, to impose opinions or practices on those under their guardianship in the name of religion or God, this is a form of transgressive polytheism. The father or clergyman here becomes a "partner" with God in His legislative and guiding authority, forcing others to do what God did not force them to do.

3. **Imposed non-divine laws:**If laws or legislation are enacted in a society and imposed on individuals in the name of religion, but are not actually based on an explicit Quranic text or clear Quranic principle, then these laws become "partners" with God's authority. Those who impose them are committing shirk, which transgresses against the individuals who are forced to abide by them.

"Associating partners with God" as a coercive act:

New understanding of the phrase**polytheism**This refers to coercion. When a person uses the name of God, religion, or the concept of God's wrath as a means of forcing others to do something, he is practicing "associating partners with God" in this sense. He is making God a partner in his coercive or unjust act, and this is the essence of great injustice.

Examples to illustrate forms of coercion in society:

- **The mother who hates her son:**Imagine a mother threatening her son with God's wrath if he doesn't do a certain thing (such as succeeding in his studies, for example, which is a worldly matter or for which there is no specific divine text). Here, the mother is committing transgressive polytheism because she is forcing her son to use God's name for something God has not commanded. She is associating partners with God in His authority to guide and direct.
- **Imposing customs and traditions:**A society that insists that its members adhere to certain customs and traditions, and ostracizes or punishes those who violate them, even if these customs are not at the core of the religion or are not explicitly mentioned in the Quran. This constitutes coercion of others in the name of "heritage," which makes them "partners" with God in the authority of social legislation.
- **Guardianship of thought:**Preventing individuals from thinking freely, contemplating the Quran on their own, or seeking truth outside of certain frameworks, and imposing one-size-fits-all interpretations of religious texts all constitute intellectual coercion that constitutes transgressive polytheism. Those who impose this guardianship become "partners" with God in His authority to guide hearts and minds.
- **Killing the apostate and stoning the adulterer (in the context of coercion):**In this context, Professor Khaled believes that legislation such as the killing of apostates or the stoning of adulterers (in certain cases), if interpreted as coercion into belief or a punishment that goes beyond the circumstances, falls under the category of transgressive polytheism. God did not command anyone to remain in religion, nor did He impose such severe punishments in all cases. Imposing such severe punishments could amount to "associating" human lawmakers with God in determining punishments, which would constitute a grave injustice.

Conclusion

Understanding transgressive polytheism as an act of coercion and oppression changes our view of many social practices that may be committed in the name of religion. This understanding calls us to be extremely wary of any attempt to impose our guardianship over others, force them to adopt certain beliefs or behaviors, or use God's name as a tool of coercion. Freedom and choice are the essence of the relationship between man and his Lord, and any infringement on this freedom is a violation of the pure principles of monotheism.

16.3 Necessary (doctrinal) polytheism and its distinction from transitive polytheism

Continuing our journey to understand the dimensions of polytheism in the Holy Quran, and having addressed in the previous two articles the concepts of intransitive and transitive polytheism, and provided clarifications on the forms of coercion in transitive polytheism, today we will delve deeper into the third article to present a more detailed distinction between these two types of polytheism, focusing on the doctrinal aspect of intransitive polytheism and how it differs radically from transitive polytheism in its nature and effects.

Necessary (doctrinal) polytheism: individual responsibility before God

Necessary polytheism is what we have agreed upon as polytheism that...**It is binding on its owner and does not extend to others.**It is primarily concerned with the individual's inner belief and his direct relationship with God Almighty.

Its characteristics:

1. **Its axis is the divine self and the faith:**This form of polytheism essentially rests on the concept of divinity and lordship. It involves believing that God has a partner in His kingdom, creation, or management of affairs, or that He worships another god alongside Him.
    - **Example:**Anyone who believes that there is another power that creates, provides, gives life and causes death besides God, or anyone who prostrates to an idol or calls upon someone other than God.
2. **Its effect is specific to the agent:**The harm resulting from this polytheism falls upon the individual himself. It is an injustice to the self, as it contradicts the sound nature that calls for monotheism, and exposes the person to God's punishment if he dies in this state without repenting.
3. **It does not include coercion of others:**Necessary polytheism does not necessarily mean that the actor forces others to share his belief or practice. A person who

worships an idol may do so for himself without forcing others to worship the same idol.

4. **Its formula in the Qur'an:**As we mentioned earlier, the Qur'an describes this type of polytheism in terms that do not indicate a transitive act of imposing polytheism on others. God says:
    - **And whoever invokes with Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.**[Al-Mu'minun: 117]. Supplication here is an intrinsic act.
    - **And do not take with God another deity, lest you sit down blamed and forsaken.**[Al-Isra: 22].
    - **They have attributed to Allah partners - the jinn - though He created them, and they have fabricated for Him sons and daughters without knowledge. Glory be to Him, and He is far above what they describe.**[Al-An'am: 100]. Here, the preposition is linked to their faith and their claims.

Transgressive (social) polytheism: injustice to others that goes beyond belief

In stark contrast, the transgressive polytheism constitutes a dangerous social dimension, because it represents**Violation of the rights and freedoms of others**In the name of religion or God.

Its characteristics:

1. **Its focus is on human interaction and coercion:**This type of polytheism occurs when an individual or group coerces or pressures others to adopt beliefs, behaviors, or acts of obedience that are not based on God's clear authority. It is the transformation of religion into a tool of control and guardianship.
2. **Its effect extends beyond the doer to others:**The harm here is not limited to the perpetrator, but rather falls directly on the victim—that is, the coerced or wronged person. This is what makes it a "great injustice."
3. **Includes explicit or implicit coercion:**Whether the coercion is through threats, social pressure, or issuing non-divine legislation imposed on people.
4. **Its formula in the Qur'an:**Professor Khaled reinterprets the verses that use the verb**"associate partners with God"**Or "associate" with the preposition "bi" to indicate this type of polytheism, where God himself (or religion) becomes a means used for coercion.
    - **Most of them do not believe in Allah except while they associate others with Him.**[Yusuf: 106] These people believe in God, but they coerce others in the name of God.

- **And he does not associate anyone with the worship of his Lord.**[Al-Kahf: 110]. Its meaning: Do not force anyone to become a partner in your worship.
- **There is no compulsion in religion**[Al-Baqarah: 256]. This verse is the golden rule that combats transgressive polytheism.

Why is discrimination crucial?

This distinction between intransitive and transitive polytheism is crucial for several reasons:

- **A deeper understanding of divine justice:**It highlights that God Almighty does not hold people accountable for their mere thoughts or beliefs unless they result in injustice to others. The Quran's focus on polytheism often refers to polytheism, which constitutes a violation of human rights.
- **Correcting misconceptions:**It helps correct misconceptions that may lead to violence or coercion in the name of religion. If polytheism is the coercion of others, then it is not permissible to fight "polytheists" (in the traditional sense) by coercion if they do not practice injustice.
- **Emphasis on freedom of choice:**It reinforces the principle of freedom of belief and choice, which is one of the pillars of the fitrah with which God created people.
- **Focus on ethics and transactions:**It redirects attention to the fact that religion is not merely rituals and theoretical beliefs, but is, at its core, morals and dealings based on justice, fairness, and the absence of injustice.

Conclusion

Necessary (doctrinal) polytheism is a deviation in the relationship between a servant and his Lord, and it is an injustice to oneself. Transgressive (social) polytheism, on the other hand, is an injustice to others, representing coercion and an infringement on human freedom, which the Qur'an emphasizes as extremely serious. Understanding this distinction prompts us to reevaluate our actions in society, ensuring that we do not practice any form of coercion or injustice against others in the name of religion, and that we uphold the freedom and justice that are at the core of pure monotheism.

16.4 The polytheism of imitation and the polytheism of desire: deviation from monotheism

Continuing our series on understanding the dimensions of polytheism in the Holy Quran, and having previously discussed the concepts of disbelief and atheism, and the precise distinction between “associating partners with Me” and “associating partners with God,” today, in our fifth article, we move on to discuss two types of transgressive polytheism. These may not be obvious at first glance, but they pose a significant threat to the individual and society:**The polytheism of imitation and the polytheism of desire**These two types represent a deviation from pure monotheism and lead to injustice to oneself and others.

The trap of tradition: slavery to the past and coercion of the present

Professor Khaled El-Sayed Hassan points out that the Holy Quran strongly warns against blind imitation, especially if such imitation conflicts with reason, contradicts clear truth, or becomes a pretext for imposing guardianship over others. The trap of imitation occurs when what is inherited (ancestral views, customs, traditions, outdated interpretations) becomes**partner with God**In its legislative and guiding authority, it is imposed on subsequent generations by force or social pressure.

How does the polytheism of imitation manifest itself?

1. **Rejecting the right in the name of the fathers:**The Qur’an condemns those who turn away from the truth and justify it by saying:**And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow what we found our fathers doing.” Even though their fathers did not understand anything and were not guided?**[Al-Baqarah: 170]. Here, the parents or their heritage become a “partner” with God in determining the path of truth, and this is considered a transgressive form of polytheism because it hinders new generations from attaining guidance.
2. **Imposing heritage on new generations:**When societies or institutions force younger generations to adhere to literal interpretations or outdated practices that no longer fit the spirit of the times or violate the principles of Quranic justice, this constitutes coercion. This coercion transforms heritage into an idol to be worshipped instead of God, restricts freedom of thought and reason, hinders development, and creates intergenerational conflict.
3. **Blind fanaticism of sects:**Isolating one's faith from a particular school of thought, considering it the sole source of truth, and rejecting any new interpretation or understanding that does not conform to it is also a form of polytheism. Here, the school of thought becomes a "partner" with God in His authority over legislation, and individuals are forced into blind obedience.

The trap of desire: slavery of self and tyranny of opinion

As for the trap of desire, it occurs when it becomes**Passion (lusts, personal interests, desires, private opinion)**It controls human behavior and attitudes, and places them above God's command or clear truth. This polytheism may not appear as outwardly as idol worship, but it turns a person into a slave to their whims and desires, and may even lead them to oppress others in order to fulfill those desires.

How does polytheism manifest itself?

1. **Following personal assumptions and whims:**The Qur'an warns against following conjecture and desire without knowledge or proof:**They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord.**[An-Najm: 23]. When a person prioritizes his personal opinion or whims over God's clear command, his whims become a "partner" with God in determining what is right and wrong.
2. **Legislation based on whims:**The most dangerous form of polytheism is when a person legislates for himself or for others based on his whims and interests, cloaking it in the guise of religion or Sharia. This is the grave injustice to which the Quran refers. God alone is the Lawgiver, and when humans intervene to legislate based on their whims and force people to do so, they associate themselves with God in His authority.
3. **Tyranny of opinion and imposition of it:**A leader or individual who imposes his opinion, forces others to follow him, and refuses to accept criticism or dialogue is practicing polytheism. His opinion becomes a "partner" with God's authority, leading to injustice and dictatorship in society.
4. **Exploiting religion for personal gain:**When individuals or groups use religion as a mask to achieve personal interests, or to gain power or wealth, they are practicing polytheism. They are associating their own desires with God, thereby misleading people.

Deviation from Monotheism: A Call for Liberation

Both the polytheism of imitation and the polytheism of desire constitute a dangerous deviation from pure monotheism. Monotheism means absolute loyalty to God alone, freedom of the mind to contemplate God's verses, and behavior based on truth and justice, not rigid traditions or personal whims.

The Holy Qur'an, by calling for monotheism, calls for liberation from all forms of these forms of slavery: the slavery of the past represented by blind imitation, and the slavery of the self represented by following one's whims. It is a call for man to be truly free, committed to the servitude of God alone, in his thoughts, behavior, and relationships with others.

16.5 The concept of disbelief by denying the divine essence (atheism) and the difference between “associating partners with Me” and “associating partners with God”

Continuing our series on understanding the dimensions of polytheism in the Holy Qur’an, and after distinguishing between intransitive and transitive polytheism, we move today in the fourth article to clarify two other Qur’anic concepts that are often confused or misunderstood in the contemporary context: the concept of**Denial of the divine essence (atheism)**and the subtle linguistic distinction between the two phrases**"Associate with Me"**And "associate partners with God."

Denying the Divine Essence: Is It “Atheism”?

Traditionally, the term "kufr" is directly associated with the denial of the existence of God (atheism). While kufr may encompass this meaning, Professor Khaled El-Sayed Hassan offers an insight suggesting that the Qur'an, in its explicit denial of the divine, often uses other, more subtle expressions than the word "kufr" alone, which carry broader connotations.

- **"Kufr" in language and terminology:**The word "kufr" linguistically means to cover up, deny, or reject. In religious terminology, it may refer to denying or concealing a truth, whether that truth is the existence of God, His signs, His messengers, or His blessings. Therefore, a disbeliever may deny God's existence, be ungrateful for His blessings, reject His messengers, or ignore His signs.
- **Denial of the Divine Self in the Qur’an:**When the Qur’an speaks about those who do not believe in the existence of God, or those who believe that there is no Creator, it often uses expressions that indicate this action, such as:
    - **"They worship other than God":**This phrase indicates that they do not acknowledge God as the only God, and that they worship other gods or do not worship anything at all (in the context of atheism). God is absent from their worship and lives. This expression is the closest thing to describing atheism in its common sense.
    - **They said, "There is only our worldly life. We die and live, and nothing destroys us except time."**This verse [Al-Jathiya: 24] clearly depicts the idea of materialistic atheism, which denies the existence of a Creator or resurrection.
- **The term "atheism" in the Qur'an:**Professor Khaled stresses that the action**"He denied"**In the Holy Quran, it does not mean denying the divine essence or atheism in its common sense today. Rather, it means:**Deviation from the truth, deviation, injustice, or slander**In the thing.

- **To God belong the best names, so invoke Him by them. And leave those who deviate concerning His names. They will be recompensed for what they used to do.**[Al-A'raf: 180]. "They deviate from His names" means they deviate from the truth or misuse them.
- **Indeed, those who dispute concerning Our verses are not hidden from Us. Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.**[Fussilat: 40]. "They deviate from Our verses" means they deviate from their correct understanding or corrupt them.
- word **"The United"**In the Qur'an, it means refuge or sanctuary, as in the Almighty's saying:**And they will find besides Allah neither protector nor helper. And none informs you like the All-Aware.**[Al-Kahf: 26] In other verses, it does not refer to atheism as a denial of the Creator.

So, disbelief is more general than atheism, and the Qur'an uses precise expressions to describe those who deny the existence of God, while "atheism" as a verb means deviating from the truth or challenging it.

The difference between "associate partners with Me" and "associate partners with God": the implications of transitive polytheism

Professor Khaled returns to demonstrate the precision of the Qur'anic expression in using the preposition with the verb "ashrak," which sheds further light on the concept of transitive polytheism:

1. **"Associate with Me" (or "associate someone with Me"):**
    - This formula was mentioned in the Qur'an five times, and all of them came in the context of:**Prohibition of forcing others to be partners with you in your worship or faith**.
    - **So whoever should hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.**[Al-Kahf: 110]. The meaning here is: Do not force anyone to become your partner in the worship you offer to God. This reinforces the idea of religious freedom.
    - **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.**[Al-Ankabut: 8] [Luqman: 15]. Here, the parents are trying to force their son to associate partners with God, that is, to force him to participate with them in something of which he has no knowledge. This is an attempt to impose one's will on another, not simply a call to believe in the existence of another god.
    - **And I was given of all things, and she said, "Peace be upon you for what you patiently endured. And excellent is the final home."**[An-Naml: 23-44]. In the

story of the owner of the two gardens, he said:**"I associate anyone with my Lord"**He meant that he made himself a partner with God in His rule and authority over the unseen, and he wanted to force his companion to do so.

2. **"Associate partners with God" (or "associate something with God"):**
    - This formula is mentioned in the Qur'an thirteen times, and refers to:**Making irrational things partners with God**This is often done by imposing it on others or forcing them to consider it as having authority with God.
    - **Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly fabricated a tremendous sin.**[An-Nisa: 48]. Here, "associating partners with Him" refers to the transgressive form of polytheism, i.e., imposing unsupported matters on people in the name of God. This is a grave slander because it violates the rights of His servants.
    - This type of polytheism involves imposing on people things, traditions, or inheritances over which man has no authority from God, and these things become "partners" with God's authority.

Conclusion

Distinguishing between the concepts of disbelief and atheism, and between the connotations of "associating others with Me" and "associating others with God," enhances our understanding of transgressive polytheism as a social injustice par excellence. The Qur'an does not focus solely on polytheism as a subjective belief; rather, it strongly highlights polytheism as a coercive act practiced on others, whether through the imposition of beliefs, behaviors, or customs, or even by using God's name as a tool of control. This understanding brings us back to the core message of Islam: freedom, justice, and freedom from coercion.

16.6 Numbers in describing the divine self and denying polytheism: qualitative implications

Continuing our series on understanding the dimensions of polytheism in the Holy Qur'an, and after having discussed in the previous article the polytheism of imitation and the polytheism of desire, today we move in the sixth article to a unique dimension of the miraculous nature of the Qur'an that contributes to consolidating the concept of monotheism and negating polytheism:**The qualitative connotations of numbers in describing the divine self and establishing His oneness**.

Professor Khaled El-Sayed Hassan points out that the Holy Quran, in its statement of monotheism and denial of polytheism, does not rely solely on clear linguistic or semantic evidence, but also employs rhetorical devices that point to God's oneness and uniqueness. These include the use of numerical meanings, which in some contexts indicate quality rather than quantity.

The Oneness of God: It is not just a number (how much), but a uniqueness (how)

When the Qur'an says that God is "One," this word does not refer to a number (such as "one of three" or "first in order"), but rather to**Absolute uniqueness and majesty in how and what is**God is "One" in the sense that He is unique in His attributes, actions, and authority, and nothing is similar to Him.

Examples from the Holy Quran:

1. **Say, "He is God, the One."**[Sincerity: 1]:
    - The word "one" here is not "one", which is used for counting (such as one, two, three). "One" denotes absolute uniqueness, which is incomparable, indivisible, and peerless. It negates any form of multiplicity or partnership in God's essence, attributes, or actions.
    - This uniqueness of quality is what eradicates all forms of polytheism, whether it be intrinsic (belief-based) or transgressive (social). If God is unique in His existence and perfection, then no creature can share His authority, and no inherited or whimsical nature can be imposed on people in His name.
2. **And your God is one God. There is no god but Him, the Most Gracious, the Most Merciful.**[Al-Baqarah: 163]:
    - Here, "one" is used to emphasize monotheism, which negates any plurality of gods. However, in essence, it refers to the uniqueness of the true God with the attributes of complete divinity. This one God is the Most Gracious, the Most Merciful, and He alone is worthy of worship and obedience.
    - This emphasis on monotheism in the verses refutes the arguments of polytheists who associate partners with God, and shows that this polytheism is a deviation from the natural disposition that acknowledges the oneness of the unique Creator.

The significance of numbers in denying polytheism:

- **Large numbers as evidence of non-partnership:**The Qur'an sometimes uses large numbers to indicate the impossibility of partnership or polygamy.
    - **If there had been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above**

what they describe.[Al-Anbiya: 22]: This verse provides rational proof of God's oneness. If there were more than one god (polytheism), the universe would be corrupted (how), because each god would attempt to impose his will, leading to chaos. This proof indicates that the number "one" in divinity is what maintains order and perfection in existence.

- **There is no god except One God. And if they do not desist from what they are saying, a painful punishment will touch those who disbelieve among them.**[Al-Ma'idah: 73]: The repetition of "one God" reinforces the idea of uniqueness and the absence of a partner, and shows that any claim of partnership is a lie and slander.

- **The manner strengthens the meaning, not the number:**When the Qur'an speaks of "the One" or "the Unique," it refers to His uniqueness in majesty, greatness, and power, not merely a simple numerical concept. This uniqueness is what rejects polytheism in all its forms, whether it be polytheism in essence (the belief in the existence of other gods), polytheism in attributes (attributing God's attributes to created beings), polytheism in actions (the belief that someone other than God has control over all affairs), or polytheism in governance and legislation (imposing human opinions as if they were from God).

Linking to the transitive polytheism:

Understanding these qualitative implications of numbers in monotheism contributes to combating widespread polytheism:

1. **Denying any human guardianship:**If God is one and unique in His sovereignty, then no human being has the right to legislate in His name without authority, or to force people to adopt opinions and traditions not authorized by God. Any attempt to impose human guardianship amounts to polytheism.
2. **Absolute justice:**Unifying God in His judgment means that justice is the foundation. Any injustice practiced against others in the name of religion is a deviation from this unification, as it makes injustice a "partner" with divine justice.
3. **option:**If God is unique in His guidance, then He grants man freedom of choice, and any coercion into religion is an infringement on this freedom, and thus a form of aggressive polytheism.

Conclusion

The connotations of numbers in the Quran, especially the words "one" and "one" in describing the divine essence, do not refer to a mere numerical concept, but rather to absolute uniqueness and majesty in nature. This uniqueness is the foundation upon which the doctrine of monotheism is built, and it refutes all forms of polytheism, whether it be

polytheism in belief or transgressive polytheism practiced through oppression and coercion. Understanding this dimension strengthens faith in the oneness of God and calls us to liberate ourselves from all forms of polytheism that constrain the mind and oppress people.

17 Article Series: Reflecting on the Concept of "The Qur'an": A Journey from Letter to Truth

17.1 Introduction to the series: A call for a new journey in the ocean of the Qur'an

In the hearts of millions of Muslims, the Holy Quran occupies a lofty position. It is the word of God, the constitution of life, and the source of light. But has our relationship with it, over time, transformed into one of emotional reverence and routine recitation, rather than one of lively interaction and fruitful contemplation? Have we come to treat its words as familiar symbols, content with inherited meanings that may fail to address the challenges of our time or answer the questions of our perplexed souls?

This series is an attempt to answer these questions and a bold call to reconsider how we approach the Book of God. It does not aim to demolish constants or overturn fundamental principles, but rather to uncover the gems of meaning that may have been obscured behind the curtains of habit and familiarity.

What if it was a word?**The Qur'an**Does it itself carry a deeper secret than just "reading"? What if it was a story?**"Dhul-Qarnayn"**Not a historical narrative, but a map of the journey of consciousness within each of us? What if**"Splitting of the Moon"**Describes a division in human understanding, not in the heavens?

This series is based on the premise that the keys to understanding the Qur'an lie within it, in the structure of its words, and in the interconnectedness of its unique system, which it describes as a connected "statement." Together, we will embark on a journey from the word to its root, from the apparent to the hidden, from the story to its symbol, and from the number to its meaning. We will learn how to practice**"The Qur'an"**As a methodology for linking and comparing, and how to differentiate between a praiseworthy dive into the sea of meanings, and an arbitrary interpretation that disconnects the text from its context and origins.

This series is an open invitation to every soul yearning for a deeper, more vital relationship with the Quran. It is an invitation to move from the role of passive recipient to that of active contemplation; from regurgitating ready-made answers to the joy of asking the right questions. It is an invitation to embark on a new journey in the shoreless ocean of the Quran, armed with the methodology and seeking help from God, in the hope that He will reveal to us the treasures of His understanding that will revive our hearts and illuminate our paths.

17.2 "The Qur'an" - The Essence of the Word and Beyond Reading

Introduction: What is the “Quran” really?

This reflective journey begins with a fundamental question: What is the true meaning of the word "Qur'an"? Should we be content with the common and popular meaning that limits it to the act of "reading," i.e., verbal recitation? Or does the name of God's Book carry within it a deeper secret and a more comprehensive meaning that opens new doors for us to understand its message? This article poses this question and invites us to deconstruct the word to arrive at its essence.

Deconstructing the linguistic meaning of "Quran"

For a deeper understanding, we return to the linguistic root of the word. The word "Quran" does not come from the root "qara'a" meaning to recite, but rather from the root**"Qar"**Which carries meaning**"Exit and manifestation from the inner to the outer with a change in the situation"**It is a dynamic process of transition from a hidden state to a manifest state.

- **Linguistic witness:**One of the clearest examples of this meaning is the term**"The Readers"**(Plural of qur') which appears in the context of a divorced woman's waiting period. Qur' is the state of menstrual blood exiting a woman's uterus. It is an internal event that manifests itself outwardly and causes a change in her legal and physical condition.
- **Weight of "fa`lān":**The word "Quran" comes in the form "fa'lan", which is a form in the Arabic language that means**"flowing in the now" or "continuity in the present moment"**Just as we say “angry” to indicate a constant state of anger, and “thirsty” to indicate a constant state of thirst, “Quran” indicates a continuous and permanent process of revelation and emergence.

"The Qur'an of Fajr" as a time for transformation

The Qur’an itself provides a practical example of this meaning in the verse: “Establish prayer at the decline of the sun until the darkness of the night and [also] the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed.” (Al-Isra’: 78) Here,**"The Quran of Dawn"**It is not “reciting” the Qur’an at dawn, but it is…**Time frame**Specific, which is**The moment the day appears and emerges from the darkness of night**It is a period of transition and transformation in the universe from stillness to movement, from darkness to light. This time is "witnessed" because it represents a great cosmic moment, during which the angels of the night and the angels of the day are said to gather. It is witnessed by all who see it, regardless of whether they are praying or reciting the Qur'an at that moment.

Why is the book of God called "the Qur'an"?

Based on this profound linguistic understanding, calling the Book of God “the Qur’an” carries great significance. It is not just a book to be read, but rather**The Book of Manifestation and Revelation**.

- that it **He brings out the truth from the darkness of falsehood**.
- that it **It reveals hidden and underlying meanings.**It is revealed to the one who ponders.
- that it **It brings about a radical change in the condition of the one who contemplates it.**It moves him from a state of heedlessness to a state of wakefulness, and from a state of doubt to a state of certainty.

conclusion

Contemplating the root of the word "Quran" and its original meaning is not a linguistic luxury, but rather an essential key that opens broader horizons for us to understand the nature of this book and its role in our lives. It is an ongoing call for revelation, transformation, and emerging from darkness into light.

17.3 "The Qur'an" and "The Qur'an" - Comparing the Outward and Inward as a Method of Understanding

Introduction: From Transfiguration to Comparison

Having established in the first article that the "Quran" means revelation and transcendence from the inner to the outer, we now move to another dimension that is inseparable from this meaning, namely the methodology of understanding that enables this revelation to occur. This methodology is**"The Qur'an"**, i.e. linking and comparing different levels of meaning.

The concept of "Qiran" in contemplating the Qur'an

“Al-Qiran” (with a kasra on the qaf) is a method of contemplation based on**Hitting the verses together**...and comparing apparent meanings with deeper (esoteric) meanings with the aim of discovering the interconnected and integrated network of the Quranic system. This approach stems from the fact that the Quran has multiple layers of meaning, which can only be truly understood by encompassing them.

Apparent: The gate that may go astray alone

The apparent meaning is the direct meaning of the verses, and it is the indispensable foundation. It is the first gateway through which we enter the world of the Quran. However, relying solely on the apparent meaning may be inadequate and sometimes misleading, as it may conceal a deeper wisdom or a loftier purpose that is not apparent at first glance.

The inner self: the guiding depth that shines through contemplation

The esoteric is the spiritual and profound meaning that is only revealed to the contemplative who makes an effort to reflect, connect, and compare, and receives revelation with a pure heart and open insight.**The inner guides**Because it reveals God's deepest intention, connects apparent rulings to their spiritual and moral purposes, and makes understanding integrated rather than fragmented.

The Qur'an as a Key to Touching the Qur'an

"Qiran" is the bridge that connects the apparent and the hidden. How does this comparison take place?

1. **Starting from the outside:**Understand the literal and contextual meaning of the verse.
2. **Introspection:**Questioning wisdom, purpose, and deeper meaning.
3. **Comparison and connection:**Comparing this possible inner meaning with the apparent meaning, with other verses on the same subject, with the general objectives of the Sharia, and with the definitive verses of the Qur'an.

This approach ensures that the esoteric understanding is not just an illusion or a whimsical interpretation, but rather a disciplined and enlightened understanding, which allows the contemplative to**"touches the Quran"**A true touch that goes beyond letters to facts, as God Almighty said: "None shall touch it except the purified."

conclusion

Understanding the Qur'an as a comprehensive system with both outward and inward meanings, and adopting the method of comparison and connection (qiran), is the best way to arrive at a profound understanding that does not contradict the fundamentals of Islamic law and achieves the true guidance for which this book was revealed.

17.4 The Qur'an - A Reminder Updated for Every Age: The Word's Renewed Meanings and the Vitality of Contemplation

Introduction: A living, everlasting text

This article examines the ever-changing miraculous nature of the Quran. It is not a static historical text, but rather a living book, a "modern remembrance" that addresses every generation and every age in its own language and consciousness. This vitality invites us to treat its words as living entities, carrying within them inexhaustible meanings.

The Qur'anic Word: A Multifaceted Jewel

Words in the Quran are not superficial or one-dimensional in meaning. Rather, they are like precious jewels that, whenever you turn them over, reveal a new facet of beauty and significance. We can distinguish multiple levels of meaning:

- **Apparent (proximate/material) level:**It is the direct linguistic meaning that represents the necessary starting point for understanding.
- **The subconscious level (deep/moral/symbolic):**These are the deeper layers of meaning that require contemplation and connection to other verses and overall contexts.
- **Indicative level (gentle/suggestive):**These are the subtle hints and rhetorical subtleties that appear to the contemplative, reflective person with insight, and open up horizons of spiritual understanding for him.

Contemplation: The Key to Diving into the Sea of Meanings

Contemplation is the tool that enables us to dive into this vast sea. It is not merely a dry mental process, but rather an activity involving the mind, heart, and soul. Its most important elements include:

- Accurate linguistic understanding.
- Consider the immediate and distant context of the verse.
- Linking and comparing verses (Qur'an method).
- Reflecting on the general objectives of Sharia.
- Activate insight and draw guidance from God.

The Qur'an: A Reminder for Every Age

God Almighty says: "There comes not to them a new reminder from their Lord but they listen to it while they play." [Al-Anbiya: 2] The miraculous nature of the Qur'an lies in its being a "new reminder" that does not wear out despite frequent repetition, but rather reveals new aspects of its guidance to every generation.

- **Flexibility of the Qur'anic expression:**The Qur'an uses words that can be understood by each generation in a way that suits its level of awareness and the challenges of its era.
- **Renewed contemplation:**Contemplation allows us to derive "modern" meanings and insights (new in their revelation to the current generation) that enrich understanding and deepen faith.
- **Meeting the needs of the ages:**The Qur'an is capable of addressing emerging issues in every age and providing comprehensive answers to them through its comprehensive principles and lofty objectives.
- **Consistency despite innovation:**This renewal of understanding is not chaotic, but must remain consistent with the Qur'an's decisive principles and constants and the principles of the sound Arabic language.

conclusion

Believing in the vitality of the Qur'anic text and treating it as a book with multiple layers of meaning opens up an endless journey of contemplation and discovery. It makes the Qur'an a companion at every stage of our lives, offering us ever-renewing guidance and light.

17.5 Dhul-Qarnayn in the Qur'an: The Journey of Consciousness from the "West" of Obscurity to the "Dawn" of Clarity

Introduction: An allegory for the journey of consciousness

This article examines the story of Dhul-Qarnayn not as a historical account of a bygone figure, but rather as a powerful symbolic model of the journey of awareness and knowledge undertaken by every seeker of truth. It is a story of methodology, of the transition from the darkness of ignorance and tradition to the light of knowledge and certainty.

Dhul-Qarnayn: The owner of comparison and "Qiran"

The name**"Dhul-Qarnayn"**In this symbolic context it does not refer to two physical centuries, but is derived from the root**Q R N**Which means**"combine two things" and "compare"**Dhul-Qarnayn possessed the methodology and ability to combine multiple perspectives, compare them, and distinguish between truth and falsehood. The empowerment he was granted was primarily cognitive and methodological: "Indeed, We established him upon the earth and gave him a way to do everything."

Reaching the "Sunset": Confronting the Darkness of Ignorance and Heritage

- **The sun:**It symbolizes prevailing knowledge or apparent awareness.
- **sunset:**It represents the waning of this prevailing consciousness and the beginning of doubt in inherited traditional knowledge. It is a state of intellectual ambiguity.
- **"Set in a hot spring":**That is, this fading consciousness was surrounded by "mud," that is, an intellectual environment tainted with impurities and dark thoughts.
- **Dealing with mysterious people:**His approach was two-pronged: "torture" (a symbol of purifying thoughts and removing intellectual impurities) and "adopting goodness" (dealing wisely and gently with those who showed righteousness and readiness to believe).

Reaching the "Sunrise": Witnessing the Light of Knowledge and Certainty

- **Sunrise:**It is the point of dawning of new awareness and the rising of pure and clear truth after a journey of doubt and searching.
- **The people for whom God has not provided any cover other than it:**They are people of solid knowledge to whom the truths have been revealed with complete clarity, and they do not need a "cover" or veil to separate them from it.

- **Thus, We have encompassed all that he has with knowledge.**It is worth noting that this entire cognitive journey was with God's knowledge and experience.

"Between the Two Dams": Confronting Intellectual Corruption (Gog and Magog)

- **"Between the two dams":**It symbolizes a transitional area, an area of confusion and intellectual ambiguity between two different consciousnesses.
- **Gog and Magog**They do not represent peoples in the literal sense, but rather they are symbolic.**To the corrupt forces and intellectual movements**Which "fans" the fires of intellectual strife, raises suspicions, and spreads corruption on earth.

Building a Systematic "Backfill": The Fortress of Thought

When the intellectually weak people asked him for protection, he not only built them a physical "dam," but he built them a**"Blocking"**The embankment is stronger and more durable than the dam. It symbolizes**Building a solid and robust intellectual approach**Corrupt content is returned.

- **Construction methodology:**Gathering "iron bills" (a symbol of the strongest arguments of the corruptors), then subjecting them to the "fire" of examination, criticism and scrutiny, then pouring "molten metal" (a symbol of pure and clean knowledge) over them to melt falsehood and establish the truth.
- **Result:**An impregnable intellectual fortress that cannot be penetrated by corruptors, but remains capable of development and renewal over time.

conclusion

The Journey of Dhul-Qarnayn is an invitation to every seeker of truth to become a "dhul-Qarnayn," meaning someone who possesses a comparative methodology, follows the causes, and strives intellectually to emerge from the oblivion of tradition and the darkness of ignorance into the spaciousness of awareness and the certainty of knowledge.

17.6 Numbers in the Qur'an - A description of the process and the situation, not just a numerical limitation (Application to divorce and waiting period)

Introduction: Beyond Quantity

This article discusses a deliberative methodology that distinguishes between the quantitative (numerical) and qualitative (descriptive) meanings of numbers in the Holy Qur'an, applying this to the sensitive context of divorce and waiting period, to reveal a legislative wisdom that is deeper than what may appear at first glance.

"Divorce twice": A description of the method, not the number

The common interpretation holds that the Almighty's saying, "Divorce is twice," limits the number of divorces a husband has to three. However, the proposed interpretation holds that the word**twice**Here you are not describing a fixed number, but rather**"method" or "how"**A certain procedure must be followed every time a divorce is initiated. It is a method that requires repetition and multiple stages to ensure it is not rushed. This method includes stages such as the husband waiting four months in the case of ila', then allowing the wife a chance to return, and then a period of "three menstrual periods" for the woman. The divorce is "completed" after these procedures are fully completed. In this understanding, "twice" describes the systematic behavior to be followed, theoretically allowing this disciplined procedure to be repeated when needed.

Three menstrual periods: signs and indications of a clean womb

In the Almighty's saying: "Divorced women shall wait, concerning themselves, three menstrual periods," there is a long juristic dispute about the meaning of "menstrual periods" (purity or menstruation). The interpretation proposed here holds that**"Readings"**It means**"signs" or "indications"**, not just a period of time. The purpose of these signs is to be absolutely certain of**"Innocence of the womb"**From pregnancy. These signs could be:

- Menstruation (even once).
- Certain physical changes in the shape of the abdomen.
- Consult a specialist doctor to make sure.

The focus here is on how (the signs indicating a particular state are met) rather than how much (the passage of a specific period of time). Thus, the term ends when these signs are met, whether the period is long or short.

Four months and ten days: the open period for a woman whose husband has died

This proposal criticizes the common interpretation of the waiting period of a woman whose husband has died, which is exactly four months and ten days. The proposed interpretation holds that**Ten**It is not "ten days", but rather it is from "ten" and "cohabitation", and it means**open "increase"**Which follows the four known months. That is, her waiting period begins with a minimum of four months, and continues until the menstrual cycles or signs indicating that her womb is clean occur, as in the case of a divorced woman.

The difference between "term" and "waiting period": the rule and the exception

Based on the above, two concepts can be distinguished:

- **Deadline:**It is the origin of the probationary periods, which is a period that ends with the achievement of**a specific event or sign**(Such as pregnancy or menstruation). Therefore, it cannot be limited to a fixed number of days.
- **Equipment:**It is the exceptional case that is resorted to when**"Suspicion"**Or if the signs cannot be verified using the original method (such as a woman who has despaired of menstruation or a young girl who has not menstruated), only in this case, a specific, countable period of time, namely "three months," is used.

a summary

Numbers in the context of divorce and waiting periods often describe methods, conditions, and signs, rather than simply absolute numerical quantities. This understanding restores the flexibility and wisdom of legislation and shifts the focus from rigid chronological calculations to achieving the ultimate legal objective of certainty and the preservation of lineages.

17.7 The Qur’an from Meaning to Form: The Journey of Revelation from Heart to Letter

Introduction: How do you embody meaning literally?

This article explores the journey of the Holy Qur'an from its divine meaning in the heart of the Prophet (peace and blessings be upon him) to its transformation into written words and letters. It aims to refute claims about the existence of "scribes of revelation" in the common sense and to provide a deeper understanding of the nature of revelation and its manifestation.

The Holy Quran: The Hidden Meaning of the Hidden Book

To understand the Qur’an, we must begin with the verse: “And indeed, it is a noble Qur’an, * In a well-guarded book, * None shall touch it except the purified.” These verses indicate that the Qur’an, in its essence, is not just letters, but rather**A deep meaning is deposited in a "hidden book"**This hidden book is the purified human soul, the first and most perfect of which is the soul of the Prophet Muhammad, peace and blessings be upon him. The Qur’an, before being words, is light and wisdom that God placed in the heart of His Prophet.

Stages of Revelation: From Revelation to Activation

Revelation went through precise and integrated stages:

1. **Download:**The revelation of the Qur’an as a general meaning and luminous codes to the heart of the Prophet, may God bless him and grant him peace.
2. **Verification:**The Prophet, peace and blessings be upon him, lived this meaning, tasted it, and realized it in his entire being, so his character was the Qur’an.
3. **Prohibition of early disclosure:**The Prophet was commanded not to rush to convey this meaning to the people before it was complete and settled within himself: “And do not hasten with the Qur’an before its revelation is completed to you.”
4. **Collection and the Qur’an:**God Almighty took it upon Himself to gather this meaning in the heart of His Prophet and to implement it (“His Qur’an”) so that it would become a comprehensive way of life: “Indeed, upon Us is its collection and its recitation.”

5. **Transfer to the apparent world:**After the completion of these inner stages, came the stage of transferring this achieved meaning from the inner world to the outer world in the form of words and letters.

The Prophet is the one who wrote the Qur'an

The Qur'an was not "written" by others, but**"Written" by the blessed hand of the Prophet, may God bless him and grant him peace**The conclusive evidence is the denial of the noble verse from him of the act of writing and calligraphy.**before**The revelation came down, which means it could happen**after**This is by God's command: "And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts." The unique spelling of the Quranic words, and the different spellings of the same word in different places, indicate that it was written by a single hand—the hand of the Prophet—in accordance with precise divine revelation and guidance that reflects specific dimensions of meaning in each passage.

The Qur'an is broader than the Mushaf

The Quran is not confined between the two covers of the Qur'an. Rather, it is broader and more comprehensive. Every affair in the universe, every righteous deed, and every beneficial knowledge is a manifestation of the Quran. "And whatever you are engaged in, nor whatever you recite of the Quran…"

conclusion

Our understanding of the Quran must begin with an awareness of its dual nature: its inner meaning and light in the heart, and its outward structure and words. The journey from meaning to structure is a unique divine journey, undertaken by the Prophet ﷺ alone through revelation from his Lord, which compels us to treat every letter with reverence and contemplation.

17.8 The difference between the symbolic "esoteric" interpretation and the secular interpretation of religious texts

Introduction: Distinguishing Curricula

In the journey of contemplating religious texts, multiple interpretive approaches emerge. It is essential to clearly distinguish between approaches that seek to explore deeper layers of meaning within the framework of faith, and those that interpret texts according to intellectual frameworks outside their original intent. This article explores the fundamental differences between "esoteric symbolic interpretation" and "secular hermeneutics."

Comparison between the two approaches

Standard	"esoteric" symbolic interpretation	secular interpretation
the goal	Revealing the spiritual and esoteric truths of the text.	Employing the text to serve modern ideologies (such as historicism or materialism).
Sharia reference	He tries to adhere to the principles and constants of Islamic law while searching for the inner meaning.	The legal text may be overridden or abolished in favor of the material mind or changing reality.
Position on the text	The text is sacred, has divine truth and multiple layers of meaning (external and internal).	The text is a historical document, a product of its environment, and subject to modification or transgression.
social role	Enhances individual experience, spiritual advancement, and mysticism.	It aims to change the structure of society and separate religion from the public sphere.
Relationship with language	It relies on language as a vessel for symbolism, and explores its deep connotations.	It may redefine legal terms to conform to modern concepts.

"esoteric" symbolic interpretation

- **Definition:**It is an approach that seeks to interpret religious texts with spiritual or hidden meanings that go beyond the apparent literal meaning, considering that the apparent has an underlying meaning.
- **Origins:**He is influenced by mysticism and illuminationist philosophy, which believes in the existence of layers of meaning.
- **Controls:**To be acceptable, it must not undermine the apparent meaning or deny practical rulings, have a linguistic basis or be supported by evidence from other verses, and not deny established historical facts.

secular interpretation

- **Definition:**It is an approach that reads religious texts with the aim of subjecting them to modern materialist logic, separating them from public life, or reinterpreting them to conform to the values of secularism.
- **Origins:**It is based on modern and post-modern philosophies, such as historical criticism, cultural relativism, and materialism.

- **methodology:**It focuses on "humanizing" the text, uses the tools of Western literary criticism, rejects the idea of absolute legal constants, and applies modern concepts (such as absolute individual freedom) to the text.

Illustrative examples

- **Verse of Hijab:**
    - **The esoteric:**He may see the woman's outward veil as a symbol**For the veil of the heart**About attachment to the world and its impurities, without canceling the apparent ruling.
    - **Secular:**He believes that the veil was a historical social custom linked to certain circumstances, and is not required of women in the modern era.
- **The limit of apostasy:**
    - **The esoteric:**"Apostasy" may be interpreted as**Turning away from spiritual truth**After knowing it, it is death to the heart.
    - **Secular:**He sees the punishment for apostasy**violates freedom of belief**As a modern concept, it should be abolished.

Conclusion

The correct approach to contemplation is one that combines respect for the apparent meaning of the text and the constants of Islamic law (the apparent meaning), while making use of symbolism and allusion in understanding the spiritual lessons and purposes (the hidden meaning), and with a firm rejection of interpretations that emanate from external references that aim to destroy the text or distort it from its original purposes.

17.9 The Qur’an is a “saying” and not a “text”: Towards a deeper understanding of its linguistic system

Introduction: Definition of Terminology

We have often used the term "Quranic text" in our studies and discourse. Despite its common usage, a moment of reflection on how the Quran describes itself reveals a more precise and profound term: it is**"The saying"**The transition from understanding the Qur’an as a static “text” to perceiving it as a living, active “statement” is not merely a change in vocabulary, but rather a shift in perspective that opens up new horizons for understanding its nature and message.

Limits of the term "text"

The word "text," in its origin and common sense, is associated with a written structure, an entity that can be analyzed and deconstructed as a rigid structure. This term might suggest a focus on the physical written form at the expense of the Quran's other vital dimensions:

- His heavenly nature as the "word" of God.
- Receive it as an audible and recited revelation.
- Its effective spiritual and psychological impact.
- Being a term imported from other fields of knowledge, it may not fully reflect the specificity of divine revelation.

"Al-Qawl": the authentic Quranic term

When we contemplate the Qur'an, we find that it refers to itself and its revelation repeatedly using the root**"Q W L"**This usage reveals essential dimensions of the nature of the Qur'an:

- **The saying has weight and gravity:**Indeed, We will cast upon you**heavy words**This burden is not only material, but also has meaning, impact, and responsibility.
- **Connected and interconnected statement:**And indeed**We conveyed to them the word**This verse indicates that the Qur'an is an interconnected system, parts of which explain one another, and is not merely a collection of scattered statements. This necessitates a "communicating the message" approach to contemplation.
- **The active and effective statement:**The saying in the Qur'an is not just words, but rather an active force that establishes the truth and realizes it in reality. "Indeed,**The truth is true**"On most of them," "Allah will make firm those who believe."**With the firm word**ﷺ.
- **Diverse and directed saying:**The Qur'an describes different types of speech depending on the context: "appropriate speech," "appropriate speech," "eloquent speech," and "gentle speech." This indicates that it is a living discourse that adapts to perform its function effectively.

Implications of Understanding the Qur'an as a "Saying"

Adopting a "saying" perspective has important implications for how we approach the Qur'an:

1. **Methodology of contemplation:**He calls us to "turn away from the saying" (Have they not)**They ponder the saying**), which includes tracing its internal connections ("conveying the statement") and sensing its weight and impact.
2. **Focus on reception:**It highlights the importance of auditory and oral reception, and attention to correct recitation that preserves the structure of the "saying" as it was revealed.
3. **Realizing the practical dimension:**It reminds us that the Qur'an is a "statement" that aims to bring about change in reality, and is not just a theory.

4. **Inspiration for the curriculum from within:**It encourages the search for tools for understanding the Qur’an from within its own linguistic system, rather than relying on imported methods.

conclusion

Returning to the term "speech," which the Qur'an uses to describe itself, is an invitation to rediscover the depth of this book. It is a step toward a more accurate understanding of its miraculous linguistic system and a deeper engagement with its timeless message. When we treat it as a weighty, connected, and active divine "speech," we pave the way for receiving its guidance and light more fully and authentically.

17.10 Methodology of Contemplating the Qur’an: Between Adherence to the Outward Appearance and the Necessity of Delving into the Inward (A Critical Analysis of Ihab Hariri’s Proposition)

Introduction: A Call for Deeper Study and a Method for Criticism

This article analyzes and critiques a contemporary contemplative methodology presented by researcher Ihab Hariri, which calls for transcending traditional understanding and delving deeply into the structure and original form of the Quranic word to uncover its inner meaning. The article aims to evaluate this methodology in light of the idea of balance between the apparent and the hidden.

The essence of Ihab Hariri's methodology

Hariri believes that many inherited interpretations may be superficial or obscure the true meaning. Therefore, he proposes an alternative approach based on:

- **Return to the original Quranic drawing:**Considering the differences in spelling of a single word as a key to meaning.
- **Word structure analysis:**Decomposing the word into its original letters (letter names) and their pairs (pairs).
- **Negation of complete synonymy:**Every word has its own unique meaning.
- **Deriving rules from within:**Understanding the Qur’an through its own system.
- **The connection between the apparent and the hidden:**Connecting the two meanings to reach wisdom.
- **The importance of purification and divine guidance:**Accessing the inner meaning requires a pure heart and guidance from God.

Applying the methodology to verse 37 of Surat Ar-Ra'd

To illustrate his approach, the article presents his own interpretation of the verse: “And thus We have sent it down as an Arabic judgment. But if you were to follow their inclinations…”

- **"We sent it down":**He interprets it as meaning "we hid it" from going down.
- **"Ruling":**He reads it as "wisdom."
- **In Arabic:**He links it to the “deposit,” meaning that it is a deposit of complete wisdom.
- **"And if":**He considers it "soft" and tolerant.
- "I followed their whims": He separates it to mean following the whims of these exposed ones.

Suggested meaning of the verse: Based on this deconstruction, the meaning of the verse becomes a warning to the Prophet against being lax in contemplation and following the whims of the deviants, because that deprives him of access to the true hidden wisdom that is merely a “deposit” in this book.

Analysis and criticism of the methodology

- **Linguistic arbitrariness:**The most prominent problem lies in changing the formation of words or linking them to other words based on phonetic similarity that may not be supported by a linguistic root or clear context, which opens the door to subjective interpretation.
- **Relying on drawing differences:**Basing essential and crucial meanings on differences in drawing that may be unknown or subject to personal interpretation is problematic and requires strict controls.
- **Context and system of the Qur’an:**Any proposed esoteric interpretations must be consistent with the overall context of the surah and the overall system and objectives of the Qur’an, which may not always be achieved in some applications of this methodology.
- **The mystery and purpose of "encryption":**The methodology sees this complexity as intended to compel people to reflect and obscure the meaning from those who are not inclined. However, critics argue that this may render the Quran an elitist, obscure book, which would conflict with its being a "statement for the people."
- **Universality of the message:**Methodists argue that the inner message is truly universal, while critics argue that the reliance on minute details in Arabic painting may limit its universality.

conclusion

In conclusion, the article appreciates this approach's call for in-depth study of the Quran, not merely superficial interpretation. At the same time, however, it emphasizes the need to adhere to established linguistic principles, respect the Quranic context, and establish solid methodological controls that prevent the slide toward affectation and arbitrariness in interpretation, all in order to achieve justice and clarity in understanding God's words.

17.11 The Difference Between the Book and the Qur’an: A Detailed Study

the introduction:

The difference between "the Book" and "the Qur'an" is a fundamental concept in understanding and contemplating the Qur'anic text. While "the Book" refers to the fixed text recorded in the Qur'an, "the Qur'an" expresses personal understanding and dynamic interaction with this text. This study aims to deconstruct these concepts and clarify the differences between them, drawing on Qur'anic texts and linguistic and terminological analyses.

Part One: Definition of the Book and the Qur’an

1. The book "The Qur’an":

- **Linguistic definition:**The word “book” in the language means collection and recording, from the verb “to write” which indicates the collection of things.
- **Technical definition:**It is the text revealed by God Almighty, recorded in the Qur’an, which is considered the absolute reference for everything related to the universe and humanity.
    - God Almighty says: “We have neglected nothing in the Book” [Al-An’am: 38], which confirms its comprehensiveness and perfection.

2. The Qur’an:

- **Linguistic definition:**The word "Quran" is derived from the verb "qara'a", which means to gather and recite.
- **Technical definition:**It is the personal understanding or subjective reading of a book, and it is a human experience that is subject to development and variation according to culture and knowledge.
    - God Almighty says: “So recite what is easy for you of the Qur’an” [Al-Muzzammil: 20], which indicates its flexibility and the diversity of levels of understanding.

Part Two: Characteristics of the Book and the Qur’an

1. Book features:

- **Stability and unchangeability:**The Qur'an is protected from distortion, as God Almighty says: {Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.} [Al-Hijr: 9]. It is distinguished by the stability of its text and the clarity of its meanings, making it the final authority in legislation and doctrine.
- **Universal comprehensiveness:**It contains all the cosmic laws and answers to existential questions, such as His saying: “And We have sent down to you the Book as clarification for all things” (An-Nahl: 89).

- **Source of languages:**Semitic languages such as Hebrew and Syriac are derived from it, which demonstrates its linguistic uniqueness, as in His saying: “And We did not send any messenger except with the language of his people” (Ibrahim: 4).

2. Characteristics of the Qur’an:

- **Flexibility and versatility:**Its understanding is influenced by the reader's experience and culture, like someone reading a car manual; a beginner understands the general description, while an engineer grasps the technical details.
    - God Almighty says: “And We have certainly made the Qur’an easy for remembrance” [Al-Qamar: 17], which confirms the possibility of interacting with it on different levels.
- **Fallibility:**Misreading may lead to intellectual deviations, as has happened with some extreme interpretations historically.
- **Creative interaction:**It is like playing a fixed musical note; the note is the book, and the playing is the Quran.

The fundamental differences between the Bible and the Qur’an:

The book	The Qur'an
The fixed revealed text, "the Qur'an," is an absolute divine source that does not change across time or space.	Personal understanding of a text. A relative human experience that evolves as knowledge develops.
It contains all the absolute truths such as the cosmic laws.	It reflects the relative interaction with the facts and may not reach all the details.
Preserved from distortion.	It may be distorted by wrong interpretations such as some exaggerated interpretations.
The source of all languages and laws. A final legislative reference, such as the rulings on prayer and zakat.	Practical application that changes with time - Practical applications that change, such as the jurisprudence of contemporary issues.

Part Four: Illustrative examples from the Qur’anic texts:

1. The book as a “catalog of the universe”:

- **Example:**God Almighty says: “And of everything We created pairs.” [Adh-Dhariyat: 49]

- Here the book shows the law of pairing in creation, which modern science has discovered in atoms and living organisms.

2. The Qur’an as “moving reading”:

- **Example:**God Almighty says: “And when My servants ask you concerning Me, indeed I am near.” [Al-Baqarah: 186]
    - Divine closeness may be understood differently: some see it as a metaphorical closeness, others as an existential presence, depending on the depth of contemplation.

Part Five: Philosophical and Practical Implications:

1. Existential philosophy:

- **The book:**Provides answers to the big questions: creation, destiny, justice.
- **The Qur’an:**It encourages questioning and research, as in His saying: “Say, ‘Travel throughout the land and observe how He began creation.’” (Al-Ankabut: 20)

2. Social applications:

- **The book:**It defines the moral constants: "justice, honesty, mercy."
- **The Qur’an:**He interprets these constants according to the circumstances of society, such as the jurisprudence of minorities in the West.

Conclusion:

The Bible and the Quran are two sides of the same coin: the former represents the absolute, fixed truth, and the latter represents the human effort to understand that truth. The relationship between them is like the relationship between a fixed map and a personal journey; the former defines the landmarks, and the latter expresses the subjective experience of walking on them.

The golden rule:

The Book is a light in the sky, and the Qur’an is a light in the hearts.

conclusion:

This study demonstrates that a deep understanding of the Qur'an is inseparable from recognizing the difference between "the Book" as a fixed revelation and "the Qur'an" as a living interaction. As God Almighty says: "This is a blessed Book which We have revealed to you, [O Muhammad], so that they may reflect upon its verses" (Sad: 29).

17.12 “And the moon was split”: when people are divided over the “gamble” of contemplation

Introduction: Moving Beyond Myth Towards Meaning

The verse, "The Hour has drawn near, and the moon has split," has long sparked controversy. Traditional interpretations tend to suggest that the splitting of the celestial moon was a physical miracle. This is not supported by conclusive historical evidence and challenges our understanding of God's fixed cosmic laws. Using the approach of "Qur'anic linguistics," this article proposes a different reading that goes beyond a literal interpretation to explore a deeper meaning consistent with the context of the surah, which revolves around turning away from verses and refusing to reflect.

Disassembling "The Clock", "The Moon" and "Split"

- **Time (H) :**It is not necessarily the Last Day, but it is from “striving.” It is**The moment the quest is completed and the results and facts are revealed**Its approach means the time of cognitive decision is approaching.
- **Moon (QM):**Apart from the celestial body, its linguistic structure can be analyzed:
    - **Letters:**Qaf (strength, standing, Quran), Mim (gathering, encompassing), Ra (repetition, vision). Their combination suggests the meaning**The repeated process ('mr') of grasping the truth and doing it ('qom')**.
    - **Suggested meaning:**The "moon" here symbolizes**The dynamic process of deep intellectual pursuit and repeated effort to contemplate the Qur’an**, with the aim of encompassing and implementing its essential facts.
- **The concept of "intellectual gambling":**The process of "mooning" in this sense requires a "gamble" or "intellectual gamble"—that is, a great effort and the risk of going beyond familiar understanding and diving into the unknown in pursuit of uncovering the inner meaning. It is an intellectual duel against superficiality and whims.
- **Split (Sh. Q.):**The split here is not a physical split, but rather it is**"A state of separation, differentiation and difference in position"**Among people

Reread the verse in light of the context

The Hour has drawn near, and the moon has split.

- **New meaning: The time for the truth to be revealed has drawn near, and there has been division and disunity among people in their attitude towards the process of deep contemplation of the Qur’an (‘The Moon’).**.

This interpretation is in striking harmony with the verses that immediately follow:

- And if they see a sign, they turn away. When they see a sign that requires this kind of deep contemplation, they turn away from it.

- And they say, “It is a perpetual magic.” They describe this deep, contemplative approach as “magic” that aims to distract them from their desires.
- “And they denied and followed their desires”: They denied the inner meanings that are revealed by contemplation, and they clung to superficiality and inherited knowledge.
- “And there has certainly come to them… a profound wisdom, but warnings are of no use.” Wisdom came to them in the Qur’an itself, but it does not help those who turn away and choose to deviate from the correct method of understanding.

conclusion

The verse about the splitting of the moon does not speak of an astronomical miracle, but rather accurately describes a recurring human condition:**When the moment of truth approaches, people are divided into two groups: one group accepts the challenge of deep contemplation (“the moon”) and seeks it out, and another group displays, lies, and follows its whims.**The “moon” here is a symbol of this spiritual intellectual effort, and its “splitting” is the scattering of people around it.

17.13 Series Conclusion: From Letter to Truth, an Invitation to an Endless Journey

Here we come to the final stop on this contemplative journey, which began with a single question and branched out into multiple paths of research and contemplation of the Book of God. Together, we have sought to remove the layers of dust that have accumulated on our understandings and to free ourselves from the grip of familiarity that might obscure the light of truth.

We started by asking about the essence of the word**The Qur'an**The same, and we discovered that it does not mean merely linguistic “reading,” but rather it is a continuous “manifestation” of the truth, an emergence of meaning from the inner to the outer, and a transformation in the state of the contemplator. From this standpoint, it is no longer**"Dhul-Qarnayn"**In our consciousness, he is not just a mythical king with two material horns, but he has become a symbol of the methodical researcher who owns**"The Qur'an"**And the comparison, which takes the journey of consciousness from the "west" of ambiguity to the "dawn" of certainty. And it is no longer**"the moon"**A celestial body that split in a historical incident, and even became a symbol of that**"gambling"**The deep intellectual and spiritual contemplation that divides people into two groups: those who believe in it and strive for it, and those who turn away from it and follow their whims.

At the heart of this series, there was a unifying thread:**methodology**We learned that deep understanding does not come spontaneously or by whim, but is the fruit of a solid approach based on...**"The Qur'an"**Between the apparent and the hidden, and the distinction between purposeful symbolic interpretation and destructive secular interpretation. We realized that

treating the Qur'an as a living, weighty, and connected divine "word" frees us from the rigidity of viewing it as a static historical "text."

This journey from meaning to structure, from number to significance, from story to symbol, was not an intellectual luxury or a linguistic display. Rather, it is a serious attempt to revive our relationship with the Book of God and transfer it from library shelves to the reality of life. It is an invitation to embark on the personal journey of "Dhul-Qarnayn" within each of us, to build a methodological "bridge" that fortifies our minds and hearts against the "Gog and Magog" of contemporary thought, represented by doubts and corrupting materialistic trends.

The ultimate goal of all this is not to replace one interpretation with another, but rather to establish a method of contemplation and a living, renewed relationship with revelation. The goal is for the Qur'an to transform from a book we read into a reality we live by; from information we memorize into a light by which we see; from rules we apply into wisdom by which we are guided.

So, this conclusion does not represent the end of the road, for the sea of the Qur’an has no shore. Rather, it is an open invitation and a new beginning for every reader. An invitation to open the Qur’an next time, not with the intention of quickly completing it, but with the intention of slowly discovering it; not to read what we know, but to question what we do not know. An invitation to be “two-horned” in times of tribulation, to compare, scrutinize, and follow reason, always asking God to increase our knowledge, to grant us understanding, and to make us among those who listen.**The saying**They follow the best of it.

18The Prophet: Who is he? Who are we? A journey to restore the prophetic concept from historical text to lived reality.

18.1 Introduction to the Comprehensive Series

At the heart of Islamic consciousness stands the Prophet Muhammad (peace and blessings be upon him) as a pivotal figure. He is a role model, a legislator, a leader, and a source of inspiration for millions of people across the centuries. However, with the passage of time, the accumulation of interpretations, and the shifting of contexts, the image of the Prophet has become shrouded in layers of concepts that may sometimes seem contradictory or problematic. Who is the Prophet, truly? Is he merely a historical figure whose footsteps we literally follow? Or is he a living conscience and a latent awareness within each of us? Was he a political leader whose decisions were contextual, or was everything he issued an absolute divine law?

This series of six articles is an invitation to embark on a bold intellectual and spiritual journey, aiming to unpack these accumulated layers and rediscover the "prophetic concept" in its comprehensiveness and depth. It is not merely a retelling of the biography, but rather an attempt to rebuild the "reading lens" through which we view the Prophet and his message.

We will start from**Crisis diagnosis**, where we reveal how a literal understanding has contributed to painting a “distorted” picture that sometimes contradicts the essence of Quranic values. Then we will put**Doctrinal basics**...distinguishing between "prophet" and "messenger" as understood by heritage. From there, we will delve into**The multiple dimensions of the concept**...exploring the "Prophet" as a spiritual truth in the depths of the self, and then as a political and institutional model for building society.

Next, we will present**Methodological key**Which frees us from confusion, distinguishing between the role of the Prophet as a "messenger" conveying an eternal message, and his role as a "missionary" leader in a changing context. Finally, we will descend from the space of theory to the ground of reality, to present**Practical roadmap**It answers the most important question: How can we, as individuals in the twenty-first century, live this comprehensive prophetic concept in our daily lives?

It is a journey from history to the self, from text to reality, and from literal tradition to functional contemplation. It is an attempt to answer two interconnected questions:**"Who is the prophet?"**Which inevitably leads us to the bigger question:**"Who should we be?"**.

18.2 Article 1: The Crisis of the Image - How Did Literal Understanding Contribute to the "Distortion" of the Prophet's Biography?

Introduction: A picture in our minds

What image comes to mind when the biography of the Prophet Muhammad (peace and blessings be upon him) is mentioned in its most sensitive contexts? For many, both within and outside the Islamic world, this biography may conjure up stereotypical images of a man who surrounded himself with numerous women and enacted laws that seemed to grant men absolute authority over women. This image, often described as "distorted" or at odds with the universal values of justice and compassion that are at the heart of the message, has become a fertile ground for criticism and attack.

But the fundamental question raised by this series is: Is this "distortion" inherent in the infallible Quranic text, or is it the product of subsequent human readings that failed to capture the linguistic and functional depth of the Quran and imposed their own customs and culture upon it? This article argues that the crisis lies not in the source, but rather in the reading methodology that has dominated much of the Islamic heritage.

The root of the crisis: the dominance of literal understanding

Much of the confusion and misconceptions stem primarily from the dominance of a narrow, literal, gendered, and historical understanding of the Qur'anic verses, an understanding that has led to:

1. **Reduction of the meaning of "partner":**The broad Quranic meaning of the word "spouse"—which denotes a companion, equal, or partner in a mission—has been reduced to the narrow meaning of the traditional marriage contract. This reduction has led to a superficial interpretation of the term "the Prophet's wives" as a census of the number of wives, ignoring the profound functional role the term may indicate, such as partnership in bearing the burdens of building society.
2. **Gender-exclusive interpretation of "women" and "men":**The terms "women" and "men" have been interpreted as exclusively and statically referring to biological "females" and "males." This limited understanding has opened the door to interpreting the verse on polygamy as a numerical license for men, and the verse on guardianship as a male's "control" over women. This ignores functional interpretations that see social and economic responsibilities incumbent on the capable group ("men") toward the needy group ("women"), regardless of biological sex in some contexts.

A striking case study: "distorting" the story of the Prophet's marriage to his adopted wife

The traditional account of the Prophet's marriage to Zaynab bint Jahsh, the former wife of his adopted son Zayd ibn Haritha, is a stark example of how a literal understanding contributes to a picture that is radically at odds with the status of prophethood.

- **The "distorted" traditional narrative:**Interpretations and historical sources, with varying degrees of unreliable additions, narrate the story that the Prophet, peace and blessings be upon him, saw Zaynab by chance, was impressed by her, and fell in love with her. He concealed this desire and feared what people would say, until God intervened to marry her to him, thus breaking the custom of prohibiting the marriage of divorced women to adopted sons.

- **Quranic criticism of the narration:**This story, as it is commonly reported, directly clashes with Qur'anic principles:

    1. **It contradicts the Prophet's morals:**How can a person described by the Qur'an as**And indeed, you are of a great moral character.**(Al-Qalam: 4) That he desires his adopted son's wife?

    2. **It contradicts the Prophet's fear of God alone:**How can those described in the Qur'an as…**They convey the messages of Allah and fear Him, and they do not fear anyone except Allah.**(Al-Ahzab: 39) That people "fear" something like this?

    3. **It contradicts the logic of Quranic legislation:**Why would God need an "emotional drama" to legislate a rule that could have been clearly and directly stated in a verse, as has happened with hundreds of other laws? This perception makes divine legislation appear as a response to a personal desire, rather than a divine initiative for the common good.

This "distortion" stems from an attempt to twist the Qur'anic verse (Al-Ahzab: 37) to conform to problematic external narratives, rather than understanding the verse in its legislative context aimed at lifting social embarrassment from believers.

Abstract: Redirecting criticism

The crisis of imagery, then, is not a crisis in the Qur'anic text, but rather a crisis in the "lens of reading" through which we view it. It is literal understanding, influenced by later social and cultural norms, that has produced these problematic interpretations.

Therefore, the first step toward restoring the true and radiant image of Islam and its Prophet lies in changing our methodology. We must shift from a literal reading that sanctifies historical circumstances to a functional reading that seeks the overall objectives and universal values within the text.

Having identified the problem, the following articles in this series will explore the contours of this new reading, delving into the deeper layers of meaning behind the concepts of "prophet" and "messenger," to see how this new understanding can present us with a more just, harmonious, and universal image.

18.3 Article Two: Prophet or Messenger? Understanding the Foundational Roles in Revelation

Introduction: Laying the Foundation Stone

After the first article revealed the problems raised by a literal understanding, an obvious question might come to mind: Before we delve into deeper, contemporary interpretations, what are the basic definitions provided by the Islamic tradition itself for the key terms in revelation? Understanding how scholars distinguish between "prophet" and "messenger" is

not merely an academic exercise; it is the foundation upon which we can appreciate the subtle differences in roles and functions, upon which we will build more complex readings later.

This article presents the traditional doctrinal framework, not as the end of the road, but as the agreed-upon starting point for our intellectual journey.

The essential difference: the message and the law

The most common and accepted understanding among scholars focuses on the nature of revelation and the scope of the mission entrusted.

1. **Messenger/Apostle:**He is the one to whom God revealed a new law and was commanded to convey it to a people who disagreed with it or were unaware of it. His mission is foundational, and often includes a book or law that abrogates some of the rulings of previous ones. Messengers are those who carry the "message" as a new path, such as Noah, Abraham, Moses, Jesus, and Muhammad, peace and blessings be upon them all.
2. **Prophet:**He is the one to whom God revealed a law, but he was not commanded to deliver it as a new message. His mission may be to renew the religion of a previous messenger and apply it to a society that already believed in it. His mission is both renewal and application. Most of the prophets of the Children of Israel who came after Moses, for example, were prophets who ruled by the Torah, as the Qur'an explains:**The prophets who submitted to God judge by it for those who were Jews.**(Al-Ma'idah: 44).

Logical relationship: “Every messenger is a prophet, but not every prophet is a messenger.”

Based on the two previous definitions, a hierarchical logical relationship becomes clear:

- **Prophethood is the general rank:**It includes everyone who receives revelation from God (from “al-naba’” meaning news).
- **The message is the special mission:**It is a more specialized degree within prophethood, where the prophet is charged with an additional task, which is “sending and conveying” to a new people.

Therefore, the messenger must first be a prophet (because he is prophesied by revelation), and then chosen for the mission of the message. This makes the position of the messenger more special and of a higher rank.

Evidence from text and history

This distinction is supported by clear evidence from the Qur’an and Sunnah:

- **From the Qur’an:**God Almighty says:**And We did not send before you any messenger or prophet...**(Al-Hajj: 52). The use of the conjunction “and” indicates a difference

between the two terms. If they meant exactly the same thing, mentioning one of them would have been sufficient.

- **From the Sunnah:**The hadith narrated by Abu Dharr al-Ghifari, in which he asked the Prophet, peace and blessings be upon him, about the number of prophets and messengers, and the answer came that the number of prophets (124,000) was many times the number of messengers (315). Although this hadith's chain of transmission is disputed by some hadith scholars, it reflects an understanding rooted in early Islamic awareness that the messengers were a select group from among the prophets.

Conclusion: Why is this distinction important to our journey?

This distinction may seem purely theological, but it actually serves a fundamental methodological purpose in this series. It establishes from the outset that revelation is not a single, homogeneous entity, but rather has distinct degrees, roles, and functions.

If the revelation itself distinguishes between the mission of the “prophet” (practical) and the mission of the “messenger” (foundational), this opens the door for us in subsequent articles to ask deeper questions:

- Could one person, like the Prophet Muhammad ﷺ, have multiple roles that go beyond even this division?
- Can the term “prophet” or “messenger” carry symbolic and functional meanings that go beyond a mere doctrinal definition?

Understanding this traditional framework does not limit us, but rather provides us with a solid foundation from which to confidently explore the spiritual, political, and methodological dimensions of the concept of “prophet,” which we will address in the next article.

18.4 Article Three: "The Prophet Within Us" - A Journey into the Depths of Conscience and Awareness

Introduction: From History to the Self

In the previous two articles, we established a critical and foundational framework. We first deconstructed the "distorted" image resulting from a literal reading, then reconstructed the basic definitions that distinguish between "prophet" and "messenger." Now, it is time to take a qualitative leap: moving from viewing the Prophet as a distant historical figure to exploring him as a reality embedded in the depths of our human existence.

This article presents an idea that may seem radical at first glance, but is rooted in a profound understanding of the Quran's message: the idea that the "Prophet" is not merely a person to emulate, but also an innate model and an inner consciousness that we seek to activate within ourselves. It is a journey from history to the self.

First vision: The Prophet as a sound nature and a living conscience

When we speak of "the prophet within us," the first and most direct meaning is that moral insight that God has placed within every human being. It is the "common sense" that distinguishes good from evil, truth from falsehood.

- **Internal compass:**This "inner prophet" is our moral compass. It is the voice that whispers truth to us when we are tempted by lies and calls us to justice when our souls are tempted by desires. It is not something we acquire from outside; it is our authentic essence, uncorrupted by whims and social programming.
- **Embodying the highest values:**This "prophet" within us represents the set of supreme human values embodied most fully in the prophets: honesty, benevolence, humility, forgiveness, courage, and mercy. These values are not alien to us; rather, they are part of our innate design, requiring only a conscious decision to cultivate and activate them.
- **Ability to ascend:**"The Prophet Within" is also a symbol of our ability to learn from mistakes and continually improve. It is the potential for perfection within us, giving us hope that we can always be better.

The Second Vision: The Prophet as an inner consciousness addressed by God

Some contemporary readings take this concept to a deeper level, seeing the divine discourse in the Qur'an as addressing not only a historical person, but also the symbolic "prophet" within every human being, i.e., their higher consciousness or true self.

Let us consider a verse such as:**O Prophet, why do you prohibit what Allah has made lawful to you, seeking to please your wives?**(Prohibition: 1).

- **Esoteric reading:**In this reading, the "prophet" is your pure consciousness. Your "wives" are the thoughts and beliefs you live with. The verse becomes a direct address to you: "O pure consciousness, why do you deny yourself the opportunities and joys I have made lawful for you, just to satisfy your limiting thoughts or inherited beliefs?"
- **From dependence to freedom:**This interpretation transforms the verse from a mere historical rebuke into a universal call for liberation. It invites us to examine our intellectual "mates" and ask: Do my thoughts serve me or restrict me? Do I live in the prison of my convictions or in the spaciousness of what God has permitted me?

Abstract: Religion as a Living Experience

Exploring the concept of "the prophet within us" revitalizes religion and makes it a deeply personal experience, not just a matter of following external rules.

- **Imitation becomes activation:**Instead of emulating the Prophet merely as a formal imitation of his actions, it becomes a process of "activating" the prophetic model within us.

- **Responsibility becomes personal:**We no longer wait for a sheikh or an external authority to tell us what's right and wrong in every little thing. Our moral compass (our "inner prophet") is within us, and it's our responsibility to activate it and listen to it.

Some may see this interpretation as audacious, but it actually restores man to his position as an honored and responsible being, one in whom God has endowed the ability to recognize goodness and strive for it. In the next article, we will move from this profound subjective dimension to examine how the prophetic concept is embodied in the structure of society and the state.

18.5 Article Four: The Limits of Prophethood - Why does knowledge of the unseen belong to God alone?

Introduction: Between glorification and deification

In our journey so far, we have greatly expanded the concept of "prophet"; we have explored him as a living conscience and inner consciousness, then as a historical leader and symbol of the political establishment. This glorification of the role of prophecy is essential to understanding the comprehensiveness of the message, but it carries a subtle danger: the risk of slipping from legitimate "glorification" to unacceptable "deification."

Excessive glorification of the Prophet may lead some to attribute divine attributes to him, most notably "absolute knowledge of the unseen." Therefore, after establishing the great roles of prophethood, it is imperative that we build a solid doctrinal fence around it to protect it from extremism and always bring us back to the central principle for which every prophet and messenger was sent:**Pure monotheism, and the singling out of God alone with the attributes of divinity.**

This article draws a clear line and answers a fundamental question: With all these great roles, does the Prophet possess qualities that transcend his humanity, such as absolute knowledge of the unseen?

Reading the verse of Al-Ma'idah: A collective admission of ignorance

The Holy Qur'an presents us with a majestic scene from the Day of Judgment, a scene that sets a clear boundary for all possible extremism. God Almighty says:
The Day God will assemble the messengers and say, “What was your response?” They will say, “We have no knowledge. Indeed, it is You who is the Knower of the unseen.”(Al-Ma'idah: 109).

Let us consider this scene deeply:

1. **Scene:**On the Day of Resurrection, God will gather*All the messengers*From Adam to Muhammad, may God’s prayers and peace be upon them all.

2. **Question:**God asks them a question about the result of their worldly work: How did people respond to your message?
3. **Collective answer:**The answer comes from all the messengers, without exception:**We have no knowledge**.

This shocking and unified response is not merely humility, but a collective acknowledgment by the elite of creation of the limitations of their knowledge compared to God's all-encompassing knowledge. They know what they have seen on the surface, but they acknowledge that true knowledge of the inner workings of things, of what happened after their deaths, and of people's true faith or hypocrisy, belongs to God alone. Therefore, they conclude their response with absolute submission:**"Indeed, You are the Knower of the unseen."**.

Details of the issue of knowledge of the unseen: absolute unseen and relative unseen

Islamic doctrine, based on the explicit texts of the Qur'an, clearly distinguishes between two types of the unseen:

- **Absolute Unseen:**It is the knowledge that God has kept to Himself, such as the five "keys of the unseen" (knowledge of the Hour, the time of rain, what is in the wombs, etc.). This type of knowledge cannot be known by any creature, whether prophet or angel. God commanded His Prophet to clearly announce to the people:**And if I had known the unseen, I would have increased in good, and no harm would have touched me.**(Al-A'raf: 188).
- **Relative occultation:**This is what God may reveal to His Messengers whom He chooses through revelation, as evidence of their prophethood and confirmation of their authenticity. God Almighty says:**Knower of the unseen, and He does not disclose His secret to anyone except to a messenger with whom He is pleased.**(Al-Jinn: 26-27). The Prophet Muhammad, peace and blessings be upon him, was informed of many matters of the unseen (such as signs of the Hour and news of previous nations), but this knowledge was not his own, but rather a revelation from God.

Summary: The greatness of the Prophet lies in the perfection of his servitude.

Establishing this dividing line does not diminish the status of the Prophet, peace and blessings be upon him. On the contrary, it magnifies him in his proper position. The greatness of the Prophet does not lie in his possession of divine attributes, but in**His human perfection** and**The perfection of his servitude and absolute submission to God**.

- **Protection of monotheism:**This understanding protects the essence of the Islamic faith and prevents the Prophet from becoming an intermediary or equal to God, which is the polytheism that all messages came to combat.
- **Setting a realistic example:**When we realize that the Prophet, despite his greatness, was a human being who did not know the absolute unseen, he becomes a more realistic and humane role model we can strive to emulate. Had he known the unseen

himself, his actions and decisions would have been beyond human capability, and his example would not have been valid.

Ultimately, monotheism remains the governing value. Having expanded the concept of "prophet" spiritually and politically, we must remind ourselves that this great prophet, in all his roles, remains a servant of God, always pointing to the source of all knowledge and power, and saying, along with his fellow messengers:**Glory be to You, we have no knowledge except what You have taught us.**.

In the following article, we will present the methodological tool that enables us to understand how to apply this great prophetic role in our contemporary reality.

18.6 Article Five: The Key to a New Reading - Distinguishing Between “The Envoy” and “The Messenger”

Introduction: The need for a methodological tool

In previous articles, we have embarked on a broad intellectual journey: we diagnosed the crisis of literal understanding, explored the "Prophet" as an inner truth, then as a model for society, and finally established the doctrinal boundaries that protect monotheism. Now, with these diverse perspectives in hand, we face a pressing practical question: How do we deal with the thousands of sayings and actions attributed to the Prophet Muhammad (peace and blessings be upon him)? Is everything he said binding religious legislation for all times and places?

An absolute "yes" answer brings us back to the problem of literal understanding from which we started. An absolute "no" answer could open the door to escaping religion. The solution lies in possessing**A precise methodological tool**It enables us to distinguish and classify. This methodological key is:**Distinguishing between a prophet as a "messenger" and a prophet as a "messenger"**.

Deconstructing the Prophetic Role: Two Jobs for One Person

The historical confusion that led to the generalization of everything that the Prophet (peace and blessings be upon him) said and made it a religion stemmed from the failure to distinguish between the two basic functions that he performed simultaneously:

1. **The Prophet "The Messenger":**This is his job in**Conveying the universal and eternal message**When the Prophet ﷺ spoke as a "messenger," he was conveying direct revelation from God or declaring universal principles that transcend time and space. This is the unchanging essence of religion.
    - **Examples:**His teaching of how to pray and pay zakat (explanation of the Qur’an), his conveyance of Qur’anic verses, his call to universal values such as

monotheism, justice, and mercy. His words and actions are here:**General legislation**.

2. **The Emissary/Leader:**This is his job as a**Political, military and administrative leader and chief**For a society founded in a specific historical and geographical context (the Arabian Peninsula in the seventh century), its decisions here are wise and inspiring leadership endeavors, but they are necessarily linked to its circumstances, context, and the tools of its era.
    - **Examples:**His organization of the army, his military plans for conquests, his conclusion of treaties with the tribes, his economic decisions for distributing resources, his management of daily affairs in Medina... his actions here are:**Political management and leadership effort**.

The practical effect of this distinction

When we apply this methodological tool, our view of the Prophet's biography changes radically:

- **From literal imitation to methodological inspiration:**Instead of trying to mimic his decisions as an "envoy" literally (such as using the same weapons or the same administrative structures), we begin to draw inspiration from the "method" and "purposes" that governed his decisions. Obeying his decisions as a leader does not mean repeating them, but rather striving to achieve the same purposes (justice, the public interest, and the protection of society) with the tools of our time.
- **Solving the legislative problem:**This distinction directly resolves the legislative dilemma. What he issued as a "messenger" is binding religion, while what he issued as an "envoy" is wise policy that can be used in the art of leadership and administration, but it is not eternal legislation.
- **Application on the verse of al-Fay:**Let's go back to the verse:**"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."**(Al-Hashr: 7).
    - **Literal (generalized) understanding:**The verse is seen as an order to obey everything that the Prophet said in everything.
    - **Systematic (distinctive) understanding:**The verse is viewed in context. Here, the Prophet acts as a "messenger" and leader of a state who establishes a law for the distribution of economic resources (the spoils of war). The command to obey him here is a civil obedience to his circumstantial regulatory decisions, which are intended to achieve a purpose.**"magazine"**The highest, which is social justice (So that it will not be a perpetual dispute among the rich among you). This illustrates how the act of "the envoy" serves the purpose of "the message."

Abstract: The Key to Restoring Mind and Transmission

The distinction between "messenger" and "messenger" is not a heresy, but rather a necessary tool for reconciling transmission (texts) with reason (reality). It is the key that frees us from the shackles of literal understanding and allows us to engage with the Prophet's biography in a dynamic and conscious manner.

This tool does not negate the status of the Sunnah, but rather restores it to its proper place: the Prophetic Sunnah is the source of legislation, and the Ba'athist (leadership) Sunnah is the source of inspiration for wisdom and management.

Now that we have this methodological key, we are ready to move on to the final and most important article: How can we, as individuals, live this comprehensive prophetic concept in our daily lives?

18.7 Conclusion of the comprehensive series

At the conclusion of this intellectual and spiritual journey, we arrive at a fundamental truth: the concept of "prophet" is far broader and deeper than the stereotypical image to which it has been confined. We have seen how the crisis was never in the Qur'anic text or in the person of the Prophet ﷺ, but rather in the literal "lens of reading" that obscured the functional and spiritual dimensions of the message.

We began by dismantling this distorted lens, then embarked on a journey of reconstruction, navigating multiple layers of meaning: We recognized the foundational differences between "prophet" and "messenger," then discovered the "prophet within us" as an innate nature and conscience, viewing him as a historical and structural model for building a just state. We acquired the crucial methodological tool to distinguish between his role as "messenger" and his role as "envoy," the key to restoring harmony between reason and tradition.

But most important of all this analysis is that we did not stop at the limits of theory. We found that the path to embodying this integrated prophetic concept passes through daily and conscious practice, embodied in**"Prayer" in its three dimensions**: Formal prayer that provides us with spiritual fuel, prayer of life that transforms every good deed into worship, and prayer upon the Prophet that becomes a mechanism for activating the ideal model within us.

The final picture we emerge with is a complete and luminous one. The Prophet is not just a figure from the past that we revere, but rather he is…**Ongoing project**A project for self-purification, a project for community building, and a project for lively communication with God. Its greatness lies not in its possession of divine attributes—knowledge of the unseen belongs to God alone—but in the perfection of its servitude and its human perfection as a role model.

Ultimately, answering the question, "Who is the Prophet?" leads us directly to our own responsibility. Being true followers of the Prophet today does not mean replicating the past, but rather, it means being active individuals with a living conscience (the "Prophet within us"), contributing to the building of just societies (following the footsteps of the "Messenger"), and living in accordance with the timeless universal values (brought by the "Message"). Only in this way do we transform Islam from a rigid historical identity to a broader, universal value system capable of addressing every human being, in every time and place.

19 Towards the Essence: Analyzing the Gap Between Quranic Ethics and the Reality of Muslims

19.1 Introduction: A Rift Between Ideal and Reality

The Islamic world today is witnessing a disturbing and confusing gap between the lofty moral principles enunciated by the Holy Qur'an and the actual practices of many Muslims. While Islam, in essence, represents a comprehensive system of values, the core of which is morality and whose spirit pervades all aspects, we find a stark contradiction in reality. The Qur'an commands strict justice:**"Be just, that is nearer to righteousness."**(Al-Ma’idah: 8), and it calls for humility and the rejection of arrogance:**And do not walk on the earth exultantly.**(Al-Isra: 37), and stresses the fulfillment of covenants:**And fulfill the covenant. Indeed, the covenant will be questioned about.**(Al-Isra: 34). However, the reality in many Islamic societies reflects images of social injustice, corruption, and sharp divisions that threaten the very fabric of the nation.

This gap is not a spur-of-the-moment occurrence; rather, it is the result of historical, social, and political accumulations that have deepened the rift between text and behavior. It is a true moral crisis that requires a courageous diagnosis and practical solutions to reconnect Muslims with the essence of their religion. What are the causes of this profound contradiction? How can the nation regain its moral compass?

19.2 Chapter One: Manifestations of the Moral Crisis

The gap between Quranic principles and lived reality is manifested in multiple and painful ways:

1. Internal divisions and conflicts:
The story of the mosque that was once a church in Finland and was closed due to a conflict over the imamate among Muslim refugees is a microcosm of a larger problem:**Loss of the ability to unite**While Islam historically spread to regions such as Indonesia and Malaysia thanks to the morals of Muslim merchants who embodied honesty and trustworthiness, today we find Muslim societies torn apart by sectarian, tribal, and political conflicts, forgetting the words of God Almighty:**And hold fast to the rope of Allah all together and do not be divided.** (Al Imran: 103).

2. Violence and extremism in the name of religion:
Although the Qur'an describes the Muhammadan message as a mercy to the worlds:**"And We have not sent you, [O Muhammad], except as a mercy to the worlds."**(Al-Anbiya: 107) Deviant groups are adopting violence and terrorism as a method, distorting the image of Islam and providing a pretext for those who lie in wait for it. This blatant contradiction between the mercy of Islam and the violence of its adherents represents one of the most dangerous challenges facing the nation.

3. The spread of administrative and financial corruption:
Islam fights corruption in all its forms and calls for integrity:**"And do not deprive people of their due rights, and do not commit abuse on the earth, spreading corruption."**(Al-A'raf: 85). However, the reality indicates the prevalence of bribery, favoritism, and a lack of transparency in many Islamic countries.**Corruption Perceptions Index 2023**The average score for Arab countries is 34 out of 100, a level that indicates the presence of serious corruption problems that undermine development and threaten stability. This corruption not only affects the economy, but also poisons public morals and undermines citizens' confidence in their countries.

4. Fanaticism and arrogance towards others:
The Prophet, peace and blessings be upon him, warned against pre-Islamic fanaticism, saying:**"He who calls for fanaticism is not one of us."**(Narrated by Abu Dawud). Despite this, a detestable tribal, sectarian, or ethnic fanaticism is prevalent in our societies, which contradicts the Quranic principle that makes diversity a sign of mutual understanding, not conflict:**"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."**(Al-Hujurat: 13).

19.3 Chapter Two: Analysis of the Roots of the Crisis

To understand this gap, we must delve into its deeper causes, which involve multiple factors:

1. The priority of neglected ethics and the emergence of “parallel religion”:
One of the deepest causes of the crisis lies in the imbalance of religious priorities among many. A striking Quranic statistic reveals that the verses of ritual worship (prayer, fasting, zakat, and Hajj) amount to approximately**130 verses (approximately 2% of the Qur’an)**While the verses on ethics, dealings and behavior amount to approximately**1504 verses (about 24% of the Qur’an)**.

This huge disparity between the size of moral legislation and the size of devotional legislation indicates that**The centrality of ethics in the message of Islam**But what happened throughout history is the emergence of what can be called..."**parallel religion**"It is a reductive understanding of religion that focuses almost exclusively on the five pillars of Islam (worship) and neglects the broader ethical system that constitutes a quarter of the Quran. This parallel religion has produced Muslims who may be diligent in performing rituals, but whose behavior in buying and selling, work, politics, and neighborly life lacks the values of truthfulness, justice, mercy, and benevolence, thus emptying worship of its true purpose.

2. Political tyranny and the exploitation of religion:
Political tyranny has historically played a role in corrupting public morals. Oppressive regimes often use distorted religious discourse to justify injustice and foster blind obedience, distorting authentic Islamic concepts such as shura (consultation) and justice.

3. The shock of globalization and the identity crisis:
Globalization has imposed materialistic and consumerist values that conflict with Islamic values. Social media, despite its benefits, has also contributed to the spread of moral ills such as bullying and ridicule, which the Quran explicitly forbids:**O you who have believed, let not a people ridicule [another] people.**(Al-Hujurat: 11).

4. Individual responsibility and abandoning the Qur’an:
The testimony of the Messenger, may God bless him and grant him peace, on the Day of Resurrection sums up the essence of the problem:**And the Messenger said, “O my Lord, indeed my people have taken this Qur’an as something to be abandoned.”**(Al-Furqan: 30). Abandonment here is not only abandoning recitation, but what is more important is**Abandoning work with its moral commandments**And turning it into a book of blessings and official occasions rather than a constitution for life.
Facilitating this abandonment is the emergence of the idea of "priesthood" or "clergy" as specialized intermediaries for understanding religion. This concept is alien to the spirit of Islam, which recognizes no priestly class. The Quran is a direct address to every human being, and each individual bears a personal responsibility to contemplate, understand, and apply it, because the reckoning on Judgment Day is purely individual.

19.4 Chapter Three: A Roadmap to Reform

Bridging this gap requires a collective and organized effort on several axes:

1. A revolution in education and religious discourse:

- **Bringing ethics back to the forefront:** The Quranic ethical system must become the focus of curricula, sermons, and media programs.
- **Teaching the biography of the Prophet, may God bless him and grant him peace** As a practical model of ethics, not just a historical account of events.

2. Promoting self-criticism and societal reform:
Muslim societies must have the courage to admit their mistakes. As Caliph Umar ibn al-Khattab (may Allah be pleased with him) said: **"Hold yourselves accountable before you are held accountable."**.

3. Confronting tyranny and corruption:
The demand for good governance and the activation of the principle of Shura (**Their affair is by consultation among themselves.**- Ash-Shura: 38), and fighting corruption is not just a political demand, but rather a religious duty and moral necessity.

4. Building living moral role models:
The nation is in dire need of practical models of scholars, preachers and leaders who embody the morals they call for, as the poet said:
Do not forbid a behavior while you do it yourself... It will be a great shame for you if you do it.

19.5 Conclusion: Returning to the Ethical Essence of Islam

The gap between the ideals articulated in the Qur'an and the lived reality of Muslims does not undermine the perfection of Islam, but rather reveals the depth of human shortcomings in its application. The Qur'an itself identifies the problem when it states that the defect stems from human actions: **Corruption has appeared on land and sea because of what the hands of people have earned.**(Ar-Rum: 41).

The solution starts from **individual** Who decides to end his personal abandonment of the moral commandments of the Qur’an, and assumes direct responsibility for understanding and applying his religion. This reform extends to **family** Which raises its children on these values, and then expands to include **the society** In its entirety. Returning to the Qur’an, not only as a book recited for blessing, but **As a comprehensive moral constitution that**

enlightens life It is the only way for the nation to regain its civilized status, which is based only on a solid foundation of morality.

20 The Stick in the Qur'an: Support for Truth and the Erosion of Illusions

20.1 Series Introduction: A Journey to Uncover Deep Meanings

In the Holy Quran, words do not stop at their literal, apparent meaning, but rather extend beyond it to broad horizons of profound spiritual and intellectual connotations. Our approach in this series, "Beyond the Letter: Readings into the Symbolism of Inanimate and Animal Objects in the Holy Quran," invites the reader on a unique journey of contemplation, through which we explore the hidden and symbolic meanings of the objects and beings mentioned in God's Book.

These readings will not be just a traditional interpretation, but rather an attempt to delve into **Linguistic and contextual analysis** To the Qur'anic text, and the transition from **literal meaning** For each of the stick, the animal, the bird, and others, to **Spiritual and intellectual significance** which each symbol carries. We emphasize that this reading does not negate the apparent meaning of the verses, but **Add a layer of contemplation to it.**It enriches our understanding of the divine message and reveals the rhetorical miracle and cognitive depth of the Qur'an.
Our goal is to uncover how God Almighty uses these familiar symbols in our daily lives to express greater universal and human truths, nurture the soul, and guide the mind. Let us begin our journey of exploring these symbols, to see how things transform from mere inanimate objects and living beings into clear signs that invite us to contemplate and reflect.

20.2 The Stick in the Qur'an (2): From the Shepherd's Tool to the Symbol of Divine Message and Authority

Is a stick just a tool?

The image of the cane has always been associated in our minds with a simple tool: a support for the traveler, an aid for the shepherd, or even a means of defense. But when the cane is mentioned in the stories of the prophets in the Holy Quran, specifically in the story of Moses, peace be upon him, does it remain merely a physical tool for a miracle? Or does its presence carry a **deeper symbolism** Is it related to the nature of the message itself, the

strength of the argument, and the authority of truth? This is the main problem we will address in this article.

Linguistic root and primary meaning

To understand the symbolic depth of the stick, let us go back to **The linguistic root "A S W "**This root carries essential meanings such as: **support, solidity, integrity, dependability** It refers to something that can be relied upon and depended upon to stabilize and strengthen a matter.

In the Holy Quran, the initial use of the staff is presented to us in the story of Moses, peace be upon him, as a simple earthly tool in the hand of a shepherd. God Almighty says on the tongue of Moses: "And what is that in your right hand, O Moses? *He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have therein other uses."*(Taha: 17-18). This verse proves that the stick is originally **simple worldly tool** Humans use it to accomplish everyday tasks, such as walking, shaking a tree to make its leaves fall for their sheep, or for other personal purposes. This initial use is the starting point from which the cane will ascend to higher symbolic meanings.

The Stick: From Physical Tool to Statement and Revelation

Although the literal meaning of the staff as a piece of wood is most common, the Qur'an often suggests deeper meanings to its words. In the context of verses that speak of Moses' miracles, they can go beyond**"the stick"**From being merely a physical tool to becoming a symbol of**Statement and clarification**...that is, the process of clarifying and revealing facts. Just as a stick is used to strike something to reveal what is in it, "striking the sea with a stick" may symbolize**Removing ambiguity and doubt**, and**Clarifying truth from falsehood**By argument and proof.

The word can also be linked.**"a stick"** actually **stick**, meaning difficult and intractable. The stick here refers to dealing with matters that**It is beyond human awareness and understanding.**It requires insight and intellectual strength to unravel its problems. Not everything we encounter in life is easy and clear, and just as a stick requires strength to strike, so too do intractable truths require intellectual and spiritual effort to be revealed.

Symbolic Ascension: The Stick as a Symbol of the Divine Message

Here begins the Quranic genius in employing symbolism. How does this simple tool, no more than a piece of wood, transform when God grants it to one of His prophets? It rises from a mere tool to**A symbol of divine authority, conclusive proof, and clear evidence**.

In the context of prophecy, the staff becomes not just a means of demonstrating supernatural powers, but rather**It represents the "method" or "message" .**The staff upon which the Prophet relies in his call. It is the source of his moral strength, the proof of his prophethood, and the support with which he confronts falsehood. When God asks Moses to throw down his staff, it is not merely a request for a physical act, but rather a command to "present the message" and "proclaim the truth" with all the challenges it entails. This staff, with its solidity and straightness, symbolizes the solidity and integrity of truth, which does not bend or soften in the face of the challenges of falsehood. It is the spiritual and intellectual strength upon which the Prophet relies in the face of tyranny and deception.

Conclusion: The Live Stick

In the next article, we will examine how the vitality and latent power of this "message" are manifested when it is presented in the arena of reality. We will see how this "inanimate" stick is transformed into a "living, striving being," striving across the earth as an active force that exposes the falsity of falsehood and defeats its magic. We will delve deeper into the meaning of the "serpent" and how it embodies the vitality of truth in the face of falsehood.

20.3 The Stick in the Qur'an (1): 'The Wandering Serpent' – Manifestation of the Vitality of Truth in the Face of the Magic of Falsehood

From Stick to "Snake": The Message Manifests

In the previous article, we discussed the staff as a symbol of the divine message and the support upon which the prophet relied. Now, we move to a more profound stage in the symbolism of the staff: its transformation into a "slithering serpent." If the staff is the message, what does this strange transformation mean? How does it reflect the vitality and dynamic power of truth in the face of falsehood?

Symbolic analysis of the story of Moses: "Throw it down, O Moses, and behold, it was a serpent, darting about."

The verses begin with a direct divine instruction to Moses: "He said, 'Throw it down, O Moses.'" (Ta-Ha: 19). This "throwing down" goes beyond merely the physical throwing of an instrument. In the context of the staff as a "message" or "divine scroll," this command symbolizes **"Presenting the message," proclaiming the truth, and facing its intellectual and social challenges.** It requires courage, confidence, and a willingness to face the consequences of this approach.
When Moses responds to the command, the surprise is: "Then it was a serpent, darting about" (Taha: 20). This transformation is not merely a physical one; it acquires rich symbolic dimensions. The "serpent" here represents not only an animal being, but also a**The vital force inherent in the divine message itself** Truth is not a static idea or a dead text, but rather a living, dynamic, and active force. Describing it as "seeking" emphasizes this dynamism. The divine message seeks to penetrate souls and minds, awakens consciences, and prompts action and change. It may initially seem "frightening" or "shocking" to those unaccustomed to it, as happened to Moses.
Then comes the second divine command: "He said, 'Take it and do not fear. We will restore it to its former state.'" (Ta-Ha: 21) This directive teaches him to face this vital force emanating from the message with steadfastness and courage. **Take it and don't be afraid** It is a command to empower and control this power of truth, and to direct it with confidence and certainty after overcoming the initial fear. "We will restore it to its former state" means that Moses, after overcoming his fear and deeply understanding this power, will possess the

ability to control this “serpent”—that is, the manifested power of truth—and direct it to be an instrument of construction and guidance.

The Great Confrontation: The Stick vs. Pharaoh's Magicians

The power of the staff reaches its peak in the confrontation with Pharaoh's magicians. In the decisive confrontation scene, "Then it devoured what they were fabricating" (Ash-Shu'ara: 45).**The stick (the living truth) does not confront magic (illusion and deception) with magic like it, but rather exposes it, nullifies it, and reveals its falsehood.**It is a symbol of the ability of truth to swallow falsehood. Magic relies on illusion and deception, while truth reveals itself to invalidate every illusion, just as a snake devours what magicians have created. This is not just a victory through a "material miracle," but a victory**For clear evidence and conclusive argument**On illusion and deception.

Conclusion: Symbol of Divine Victory

The stick here is a symbol**Divine victory**It is based on the vitality of argument and the power of proof, not just on physical miracles. It embodies the power of truth that seeks and exposes falsehood. But does the staff have another face in the Quran? One that represents earthly support and its limits? In the next article, we will move to another aspect of the staff's symbolism, with "Solomon's staff," to see how earthly supports erode before God's inevitable judgment.

20.4 The Stick in the Qur’an (3): ‘The Staff’ – a symbol of earthly support and its inevitable erosion before God’s judgment

From Moses' Staff to Solomon's Staff: Another Face of Symbolism

Having reviewed in the previous two articles the symbolism of "Moses' staff" as evidence of the divine message and its vital power in confronting falsehood, we now move to another, complementary aspect of this symbolism in the Holy Quran, represented by "Solomon's staff." This transition reveals to us the nature of**Ground support**And its limits, and shows how these pillars inevitably erode before God’s judgment.

"Al-Mansa'ah": a symbol of worldly support

The story here is about the death of Solomon, peace be upon him: “So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. And when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.”[1](Saba: 14).

that **"The facility"**It is not just a physical stick for Solomon to lean on. Going back to**The linguistic root "NSA"**We find that it carries the meaning of “delay.” So, “the delay” is**A symbol of every earthly tool or means that a person relies on to delay the effects of weakness, illness, or death.**It is anything that provides a person with temporary worldly support: health and physical strength, prestige and power, or knowledge and technology

that he seeks to overcome weakness. It is the embodiment of the "worldly support" with which people believe they can overcome the laws of life and death.

"The Beast of the Earth Eats His Staff": Hidden Corruption and Inevitable Erosion

Here comes the genius symbolism.**"beast of the earth"**It's not just a termite eating away at the wood. Rather, it's a symbol of the "hidden earthly causes" that slowly creep in, gnawing at and weakening this worldly support. This "beast" could be a chronic illness that wears down the body, administrative corruption that permeates state institutions, or simply the erosion of strength by age and senility, or any other factor of weakness that creeps in slowly, initially unnoticed, but then has a major impact.

This "beast" indicates that any earthly support, no matter how sturdy it appears, is subject to erosion and decay over time, due to God's cosmic laws. "Its staff will be eaten away" means that this weakness or corruption gradually permeates, eating away at the foundations of this support, until it leads to its demise.

The great comparison between the two sticks: truth and falsehood

Moses' staff (the message)	Solomon's staff (Al-Mansa'a)
Its source is divine	**It is of earthly origin.**
symbol of strength and life	**Support and delay symbol**
She turns into a "snake" to show her strength.	She is eroding with a "beast" to show her weakness.
Challenge spiritual death and defeat falsehood	Unable to challenge physical death
Its end is empowerment and victory	Its end is erosion and collapse (fall).

This comparison illustrates how the Qur’an uses the symbol of the “stick” to present two complementary yet contradictory concepts: the absolute, invincible power of divine truth, and the limitations of earthly supports that inevitably erode before God’s laws of creation.

20.5 Series Finale: Which Stick Are You Leaning On?

Our journey in this series, "Beyond the Letter: Readings into the Symbolism of Inanimate and Animal Objects in the Holy Quran," has been a journey that reveals the depth of the Quran's

miraculous use of symbols. We have seen how the Holy Quran brilliantly uses the symbol of the "stick" to offer us two comprehensive and profound lessons:

1. **Lesson 1:**Through a story**Moses' staff**The Qur'an showed us**The absolute power of divine truth**The invincible one. This staff, which transforms into a "slithering serpent," symbolizes the living and dynamic divine message, which possesses the ability to expose falsehood and defeat it with the power of argument and proof. It is a call for us to lean on the truth and adhere to it, no matter how challenging it may seem.
2. **Lesson 2:**Through a story**Solomon's establishment**The Qur'an revealed to us that**Limited strength and ground supports**Which inevitably erode before God's laws of creation. The "strap" symbolizes everything we rely on in this world, both material and spiritual, and the "beast of the earth" shows how factors of weakness and corruption creep in, slowly eating away at it until it collapses. It is a reminder that everything earthly is subject to perishing.

In conclusion, the Holy Qur'an poses to us a fundamental question that calls for deep contemplation:**Which "stick" do you lean on in your life?**Is it a divine "stick" of truth and certainty, firm and unshakable, capable of confronting all forms of falsehood? Or is it a worldly "stick" that, no matter how seemingly powerful, is liable to collapse and erode due to God's cosmic laws?

The Qur'an calls us to**conscious discrimination**Between eternal pillars and mortal pillars, and to build our lives on a foundation of truth and certainty that does not erode, so that we may be among those who take the divine message as support and assistance in their journey towards God.

20.6 The concept of Paradise and rivers in the Holy Quran

1. Rivers in the Qur'an (apparent and hidden meaning):

- **Agree on the apparent meaning:**All interpretations agree that the rivers mentioned in the description of Paradise are real rivers in which various types of drinks (water, milk, wine, honey) flow. This is the literal meaning understood by all who read the verses.
- **The esoteric/symbolic meaning:**In addition to their apparent meaning, rivers can be understood as symbols of:
  - **Sciences and knowledge:**As I mentioned, rivers can symbolize divine knowledge and science that flows into the heart of the believer and increases his faith and certainty.
  - **Mercy and pleasure:**Rivers can symbolize the divine mercy and favor that immerses the believer in heaven.
  - **Good deeds:**Rivers can symbolize the good deeds that "flow" to a person in his life and whose good deeds continue in the afterlife.

- **Comfort and reassurance:**Rivers can symbolize the comfort and reassurance that a believer feels in heaven, as running water brings tranquility.

2. Paradise in this world and the hereafter:

- **The afterlife paradise:**It is the greatest reward that God has promised to the believers in the Hereafter, and it is the abode of eternal bliss that is free from defects or blemishes.
- **Earthly paradise:**Paradise in this world can be a state of contentment, happiness, and tranquility experienced by the believer as a result of his closeness to God and obedience to Him. This "paradise" is the fruit of faith and righteous deeds and a prelude to the afterlife.
- **Linking the two paradises:**Earthly paradise is a “path” to the afterlife. Whoever tastes the sweetness of faith and obedience in this world will long to meet God in the afterlife and enjoy the bliss of His paradise.

3. Symbolic interpretation (its controls and importance):

- **The importance of symbolic interpretation:**Symbolic interpretation opens new horizons for understanding the Quran, revealing profound meanings that may not be apparent to the average reader. It helps connect the Quranic text to the daily life of the believer, making it more influential in shaping their behavior and morals.
- Controls of symbolic interpretation:
  - **Do not violate the language:**The symbolic interpretation must be consistent with the meanings of the words in the Arabic language.
  - **Not out of context:**The symbolic interpretation must be consistent with the overall context of the verses.
  - **Not violating the doctrine:**Symbolic interpretation should not conflict with the fundamentals of Islamic doctrine.
  - **Based on evidence:**It is preferable that the symbolic interpretation has evidence from the Qur’an, Sunnah, or the sayings of the righteous predecessors.

4. Sanctification and glorification:

- **There is nothing like God:**We must believe that there is nothing like God, and that the qualities and pleasures of Paradise are not like the qualities and pleasures of this world.
- **Delegation:**In matters of the unseen, the truth of which we do not know, we must entrust their knowledge to God, and believe in them as they appear in the Qur’an and Sunnah.

5. Beware of misinterpretations:

- **Deviant esoteric interpretations:**There are some sects and groups that have deviated in their interpretation of the Qur'an, offering esoteric interpretations that are not based on evidence and contradict the fundamentals of religion. These interpretations must be carefully addressed.
- **Focus on the appearance:**We must not neglect the apparent meaning of the verses. The basic principle is to understand the Qur’anic text in its apparent sense, after which we can search for the inner meanings.

6. Rivers as a symbol of guidance:

- **Comprehensive explanation:**As I mentioned, rivers can be a symbol of divine guidance and mercy, and this completes the picture and does not conflict with the other meanings.

addition:

The rivers in Paradise are not just a symbol, they are**fact**But it is a reality of a special nature that transcends our limited understanding. We can understand it as symbols to contemplate its spiritual meanings, but we must not deny its material reality in the afterlife.

Conclusion:

A comprehensive and balanced view of Paradise and rivers in the Qur'an, combining apparent and hidden meanings, while taking into account legal and linguistic guidelines. Symbolic interpretation can be very useful in understanding the Qur'an and contemplating its meanings, but it must be undertaken with caution and within legal guidelines.

21 Does God Exist? Reconsidering the Cosmological and Subjective Evidence

introduction:

- **Raising questions:**The question "Does God exist?" is one of the oldest and most profound questions that has preoccupied humanity. It touches upon the very essence of our existence, the source of our values, and the meaning of our lives. This question is not limited to religious or atheist believers; it is a question that every thinking person has asked at some point in their life.
- **Importance of the question:**Answering this question (or even just thinking about it) has a profound impact on our view of the world, our behavior and morals, and our relationship with others and the universe.
- **Going beyond the traditional debate:**The debate over the existence of God is often limited to the duality of absolute belief and absolute denial. This study seeks to offer a different approach that goes beyond this traditional debate and opens new horizons for thinking about this existential question.

Cosmic evidence (design and order):

- Design argument (purpose):
  - **Simplified view:**The universe we live in is not random chaos, but rather characterized by amazing order and infinite precision. The movement of the planets, the succession of seasons, life cycles, and ecological balance... all of these phenomena point to the existence of an intelligent planner or designer who created and perfected this order.
  - Examples:

- Accuracy of physical constants: If the value of any of the physical constants (such as the gravitational constant, or the speed of light) were even slightly different than they are, the universe would not be habitable.
- Harmony of Natural Laws: The laws of physics, chemistry, and biology work in amazing harmony that allows life to exist and evolve.
  - **Natural laws need explanation:**Where did these laws come from? What ensures their accuracy and continuity? The existence of laws does not negate the need for a legislator to enforce them.
  - **Chance is not enough:**Even if we assume the existence of an infinite number of universes, the question remains: Why do universes exist at all? And what determines the laws of probability?
  - **Evolution does not explain the origin of life:**Evolution explains the diversity of life, but it does not explain how life arose from nonliving matter.

Biological evidence (complexity):

- The biological complexity argument:
  - **an offer:**Living organisms, especially organs such as the eye, brain, and immune system, are characterized by an immense complexity that is difficult to explain by mere chance or random evolution. This complexity points to the existence of an intelligent Creator.
  - **The eye as an example:**The eye is a highly complex organ, made up of multiple parts working in precise coordination to produce an image.
- Criticism of the complexity argument:
  - **Gradual development:**Evolutionary biology provides models of how the eye gradually evolved, from simple light-sensitive cells to the complex eye we know.
  - **Not understanding does not mean not being able to:**Just because we don't understand how a particular organ evolved doesn't mean it didn't evolve, it just means we haven't discovered the mechanisms yet.
- Response to criticism (irreducible complexity):
  - **The concept of irreducible complexity:**Some biological systems are so complex that removing any one part renders them completely dysfunctional. This suggests that they did not evolve gradually, because intermediate parts would be nonfunctional.
  - Examples (controversial):
    - Bacterial flagellum: A highly complex molecular motor used by some bacteria for movement.
    - Blood Clotting Cascade: A complex series of chemical reactions that results in blood clotting.
  - **note:**The concept of irreducible complexity is still highly controversial in scientific circles.

Self-evidence (religious experience and instinct):

- The argument of religious experience:
  - **an offer:**Many people throughout history and across cultures have experienced a sense of a higher power, received inspiration, or felt a spiritual connection to the universe. These experiences may be evidence of the existence of God.

- **Examples:**Prayer, meditation, feeling awe in nature, near-death experiences.
- Criticism of the argument from religious experience:
- **Subjectivity:**Religious experiences are subjective, vary from person to person, and cannot be generalized as objective evidence for everyone.
- **Psychological and social factors:**These experiences may be the result of psychological factors (such as the need for security, fear of death), or social factors (such as religious upbringing, social pressure).
- Response to criticism:
- **Religious experience represents a personal connection:**Even if the experience is subjective, it may represent a real connection with the divine self for the one experiencing it.
- **Instinct:**The feeling of God's existence may be part of human nature, meaning that it is an innate feeling that exists in every human being.

Limits of science:

- Science does not answer all questions:
- Science (with its experimental method) focuses on explaining natural phenomena, and does not necessarily address metaphysical questions (such as: the purpose of existence, the meaning of life, the existence of God).
- This does not mean that science is "against religion," but rather that each has its own sphere.

PARENTAL LEGACY BETWEEN PSYCHOLOGICAL PROGRAMMING AND QURANIC LIBERATION: REBUILDING THE RELATIONSHIP WITH PARENTS AND SELF.

introduction:

The relationship between children and their parents occupies a sacred place in our culture, and is often reduced to a rigid concept of absolute obedience under the slogan of "honoring one's parents" and "pleasing God comes from pleasing one's parents." However, this simplification ignores the complexities of the human psyche and the depth of Quranic guidance. This series of articles aims to unpack this complex relationship through two complementary axes:**First axis**It deals with the psychological programming we receive in childhood and how it shapes our reality, and**The second axis**It presents a liberating Quranic compass that differentiates between the concepts of obedience, righteousness, and contentment, enabling us to build a healthy and balanced relationship with our families and ourselves.

21.1 The Psychological Matrix - How Parenting Shapes Our Reality?

Man does not come into this world laden with negative thoughts, fears, or feelings of guilt. Rather, he is born, as the Prophet ﷺ described,**On instinct**A pure blank slate and a free spirit that knows no bounds. But from the first moments, the surrounding environment, led by the

mother and father, begins an invisible yet profound programming process. This programming, summarized in the noble hadith, "Whether his parents make him a Jew, a Christian, or a Zoroastrian," goes beyond mere religious indoctrination to become a comprehensive process of instilling thought patterns, mechanisms for dealing with emotions, and behavioral styles that will form the "psychological matrix" by which we later manage our lives.

This programming, when negative, creates a psychological prison we may not even realize exists. The most prominent of these negative environments can be classified into three main types:

1. The environment of constant criticism: a magnifying glass on mistakes

In this environment, parents hold a magnifying glass that focuses only on error and imperfection. They ignore the 99% of rightness, success, and beauty, and direct all their attention and energy toward the 1% of error or shortcoming. A child raised here absorbs a destructive message:**"You are not enough, and your worth is tied to impossible perfection."**.

The result in old age:
This child grows up to be harsh on themselves and others, a harsh critic. Their inner voice incessantly beats themselves up over the slightest misstep. In their relationships, they lose the ability to see beauty; they see only a small scratch in the corner of a masterpiece, and they only see their flaws in their partner. This behavior drains them of energy, and people distance themselves from them, making them feel ostracized. They don't realize that the reason for their loneliness is the programming that makes them look for flaws in everything.

2. The Environment of Sin and Guilt: A World of Taboos

It's a stifling environment where constant taboos prevail ("forbidden," "shameful," "forbidden," "what will people say?"). The child is given no room for error or experimentation, and every spontaneous behavior is associated with guilt and sin. The message instilled in his mind is:**"Your desires are bad, and you are by nature prone to error."**.

The result in adulthood (two main characters):

- **Repressed personality:** A person who can't say "no" because they fear being "bad" or "wrong" suppresses their anger, frustration, and desires for years. This repressed anger doesn't go away; it turns into an internal poison that manifests itself in serious physical illnesses such as autoimmune diseases, thyroid problems, rheumatism, and even malignant diseases such as cancer, as numerous psychosomatic studies indicate.
- **The apologetic character:** A person who lacks self-confidence feels like a burden to others. He constantly apologizes even when he's not wrong, and lives in a perpetually defensive position because he's been programmed to be "innately wrong" and always have to justify his existence.

3. Environment of fear and anxiety: The world is a dangerous place.

When parents live in constant fear of the future, of poverty, of illness, of people, and of everything unknown, they transmit these high vibrations of anxiety to their children. Their fears are woven into the fabric of the child's personality, and the message they receive is: **«The world is a dangerous place, and you are powerless to confront it. Always be careful."**.

The result in old age:
The child grows up anxious, hesitant, risk-averse, and lacks a sense of inner security. He grows up to be introverted, afraid to take initiative, and misses out on many opportunities in his life because he is programmed to see danger around every corner, rather than opportunity.

The Adult Trap: Victim Mentality and the Prison of the Past

The bigger problem is that this programming doesn't end with childhood. Many of us, even after we become successful doctors, engineers, and businesspeople, remain stuck in a "victim mentality." They are emotional children in adult bodies, running their lives with the same old programming. They continue to blame their parents for every current failure or pain, and they waste their energy ruminating over the past and its pain.

This psychological trap is the biggest obstacle to liberation and growth, as it absolves a person of responsibility for their current life. Blame is easier than change, and remaining a victim is more comfortable than facing the challenges of healing.

Call to Action: Breaking Out of the Matrix

Escaping this psychological prison is not impossible, but it requires awareness, courage, and responsibility.

1. **Programming Recognition:** The first step is to acknowledge the existence of this matrix, and understand that these thoughts and feelings are not “you,” but rather programs installed in your subconscious mind.
2. **Moving from blame to solution:** We must stop wasting energy blaming our parents. The most important question is not "Why did they do that?" but **«What am I going to do now to be free?»** Taking responsibility for your healing is the biggest step toward strength.
3. **Searching for solutions:** You can't solve a problem with the same mindset that created it. This requires seeking new tools such as psychotherapy, reading specialized books, practicing mindfulness and meditation, beginning to consciously reprogram negative thoughts, and setting healthy boundaries in relationships.

The past may have shaped us, but it does not have the right to imprison us. We have the power to rewrite our story, free ourselves from the old psychological matrix, and live according to the pure nature with which we were born.

21.2 The Qur’anic Compass: The Decisive Distinction Between Obedience, Righteousness, and Contentment

While psychology provides an accurate diagnosis of the roots of our suffering, resulting from the "psychological matrix" shaped by our upbringing, the Qur'an offers a therapeutic, liberating framework, a compass for recalibrating our relationship with ourselves and with our parents. Unfortunately, this enlightening framework has been oversimplified, reduced to the concept of "blind obedience" to parents—a concept that has no basis in the essence of the Qur'an. Rather, it is the product of a superficial reading or social interests aimed at keeping children in a state of dependency. A careful understanding of the verses reveals a comprehensive and balanced system based on a critical distinction between three key concepts:

1. Obedience: the limits of freedom, not the shackles of slavery.

Obedience in the Qur’anic perspective is not absolute or blind, but rather it is…**Conditional** With clear boundaries that cannot be exceeded. The Qur’an sets this limit categorically in the Almighty’s words: **{But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.}** (Lukman: 15).

So what is "polytheism" in this profound context? It is not limited to the worship of stone idols, but extends to include any attempt by parents (consciously or unconsciously) to:

- **Associating their authority with God's authority over yourself:** As if pleasing them becomes your ultimate goal instead of pleasing God, or your fear of them becomes stronger than your fear of God.
- **Involve their sick thoughts in your sound nature:** When they try to keep you captive to their thoughts based on fear, criticism, or guilt, they push you to associate this negativity with the purity and strength God created in you.
- **Involving their desires to destroy you:** When they force you to give up your ambition, marry someone you don't want, or remain in the role of the victim, they are pushing you to participate in destroying the trust (yourself) that God has entrusted to you.

Here comes the divine command. **"Do not obey them. "**Not as a call for disobedience, but **As a divine command to be liberated** It is a divine license to say "no" and protect your psychological and spiritual boundaries. It is an act of obedience to God by not obeying a creature who leads you toward something that contradicts God's desire for your growth and peace.

2. Kindness & Righteousness: Behavior that reflects your own dignity, not a reaction to their actions.

This is the divine command. **unconditional and absolute** Regardless of your parents’ behavior, whether they were good or harmful, the divine command to you as a human being striving for advancement is: And **be good to parents.** and **treat them kindly in this world.**

- **Kindness is an action, not a feeling:** You are not required to like their harmful actions, but you are required to be “good” in your own actions.
- **Known as high-class behavior:** It is to treat them with mercy, kind words, material support when needed, and patience. It is behavior that reflects your moral high ground and your relationship with God, not a reaction to their actions. You can be dutiful and charitable to your parents while at the same time setting healthy, strict boundaries that prevent them from harming you. You are being kind to them out of obedience to God, and you are protecting yourself out of obedience to God as well.

3. Satisfaction: Freeing oneself from impossible pursuits

The saying "God's pleasure comes from the parents' pleasure" **It is not a Quranic verse or an authentic hadith agreed upon** Rather, it is a popular saying that directly contradicts the concept of divine justice. God is absolutely "just," and it is impossible for Him to link His supreme pleasure to the pleasure of people who may be mentally ill, narcissistic, unjust, or simply impossible to please no matter what you do.

Striving to please a "psychopathic" father or a "narcissistic" mother is an impossible and soul-destroying task, and God only burdens a soul with what it can bear. Trying to achieve the impossible is in itself a sin against the soul, which God has commanded us to honor.

God's pleasure is attained **With piety, justice, benevolence, following the truth, and achieving God’s will on earth** Being fair and kind to your parents is part of your path to gaining God’s pleasure, but submitting to their injustice or mental illness is not part of it at all.

Conclusion: The Qur’anic Compass for Liberation

The concept	His nature	Quranic principle
obedience	**conditional and limited** (Only in the known)	**{So do not obey them}** If it leads you to disobey or self-destruct.
righteousness and benevolence	**Absolute and unconditional** (as a behavior on your part)	**And treat them kindly in this world.** Regardless of their condition.
satisfaction	**It is requested from God alone**	God's pleasure is attained through piety and justice, not through the fickle and imperfect pleasure of humans.

21.3 The Road to Liberation - From Victim to Responsible Self

Combining psychological insight with the Quranic framework provides a clear roadmap for liberation and building a healthy relationship. This journey requires courage and responsibility and involves the following steps:

1. **Victim's Endgame Announcement:** The first step is to make a conscious decision to stop blaming the past. Parents may have been "broken people," as Dr. Al-Wahib described them, and they themselves were victims of past programming. Whether or not to forgive them is a personal choice, but the most important thing is to free yourself from the role of victim. The past is over, and you are now responsible for your life.
2. **Flee from ideas, not people:** This is the profound meaning of the Almighty's saying: **The Day a man will flee from his mother and his father** The escape here is abandoning the negative programming, toxic thoughts, and destructive thinking patterns you've inherited, not cutting off your parents. You can escape the idea and maintain kindness toward the person.
3. **Shifting from obedience to good companionship:** Free yourself from the duty of absolute "obedience" and adopt the duty of **«Kind companionship"**This means that you offer care, respect, and kind words, but you reserve the right to make your own decisions that serve your development and growth, even if they don't please you.
4. **Take control of your thoughts:** You are now in control. You have the power to reprogram your mind, change negative thoughts, and build strong self-confidence. This is true self-discipline, and it is your responsibility alone. If you don't, you will pass these toxic chains on to your children, continuing the cycle of victims.
5. **Practice from a place of compassion, not fear:** When dealing with your parents, especially when they are older, let your motivation be compassion born of strength, not fear or guilt. Remember that you are dealing with their weakness, just as they dealt with yours when you were young: **And say, "My Lord, have mercy upon them as they brought me up [when I was] small."**.

Conclusion: Towards Lively Contemplation and Collective Responsibility

Rebuilding our relationship with our parents begins with rebuilding our relationship with ourselves and with the Quranic text. It is a call to liberate ourselves from rigid interpretations that have reduced religion to restrictions, and to return to its essence, which is based on justice, mercy, and benevolence.

Here, the collective responsibility to enable this understanding becomes apparent. Making ancient Qur'anic manuscripts available to the public is not merely an academic endeavor; it is a tool for liberating understanding. When the reader sees the original script and multiple readings, the aura of a "single-meaning text" is shattered, freeing them from the authority of a single interpretation. This awareness fortifies them against extremism and biased

interpretations, encourages interactive and free contemplation, restores the text to its vitality, and builds healthier, more just, and more compassionate relationships.

21.4 The Text Between Mutawatir and Distortion - Two Contradictory Readings of Obedience to Parents

While the preceding articles propose a balanced psychological and Quranic understanding of the relationship with parents, it is important to delve deeper into the methodological disagreement surrounding the Quranic text itself. There is a well-established traditional view and a radically critical perspective advanced by scholars such as Ihab Hariri, both of which reach starkly different conclusions regarding a single verse, revealing a wide gap in how the sacred text is approached.

Let us take verse 23 of Surah Al-Isra as an example of this systematic conflict:
Your Lord has decreed that you worship none but Him, and that you be kind to parents...

1. Traditional reading: memorized text and clear meaning

The traditional Islamic approach, which has been unanimously agreed upon by the nation over the centuries, is based on a fundamental principle: **The Qur'anic text is preserved through continuous written and audio transmission.** Scholars and commentators believe that the words of the verse are clear and stable:

- **And your Lord has decreed:** It means "a final command or ruling." It is a divine command that is beyond dispute.
- **"And be good to parents»:** The second command, immediately following monotheism, gives "kindness to parents" a special status. Kindness here is a comprehensive term encompassing all forms of kindness, care, and obedience, as long as it does not involve disobedience.
- **"Either they reach old age with you...":**A detailed explanation of how to apply this kindness during the most difficult stages of parents' lives, namely weakness and old age, where guidance reaches the point of forbidding even the slightest degree of impatience ("Ugh") and commanding the use of kind words.

Result: The meaning here is primarily moral and social. The verse outlines an ideal framework for family relationships, balancing the supreme right of God with the right of parents, and establishing a society based on mercy and intergenerational solidarity. This interpretation is supported by the context of the entire Quran, which repeats the commandment to treat parents kindly in multiple surahs (Luqman, Al-Ahqaf, Al-Ankabut).

2. Radical Critical Reading (Ihab Hariri): Distorted Text and Inner Meaning

Analyzing and interpreting the verse according to Ihab Hariri

Hariri believes that the verse in front of us is merely a distorted version, and that its original meaning is completely different. Here's how he breaks it down:

1. (And your Lord has decreed)

- **Distortion:** This phrase is allegedly corrupted from two origins:
    - **"He passed away»** It is a distortion of **«will"**.
    - **"your lord"** It is a distortion of the word **«May He bless you"**And he interprets it linguistically to mean: **«confusing or confusing text"**.
- **Alleged original meaning:** Based on this, the meaning of the passage becomes: **«A testament about your confusing and confusing text..."**That is, God is recommending dealing with this seemingly confusing text.

2. (That you worship none but Him)

- **Distortion:** It is claimed that the word**"Worship"**It is not about ritual worship, but it is a distortion of the word **«Worship"**(With emphasis on the letter Ba), from the verb "to pave the road" meaning to smooth it and make it easy.
- **Alleged original meaning:** The sentence becomes: **«Worship none but Him"**That is, "You should only pave the way and clarify this text itself." Thus, the divine command is **The necessity of decoding the text, contemplating it and clarifying its meanings**, not the worship of God. The pronoun "him" refers to the "confusing text" and not to God.

3. (And be good to parents)

- **Distortion:** He sees that this is the greatest distortion, and that the word **"With parents"** They are originally two separate words in ancient manuscripts: **"Balu Ledeen"**.
- **Alleged original meaning:**
    - **"Balu»: From** "balwa" or "balaa", meaning test.
    - **"For religion":** Any debt owed by a person.
    - So, the meaning is: **"And the test related to the debt that you owe"**. The parents here are responsible for understanding and explaining this text, which he described as confusing.

Partial summary of the interpretation:

Combining the above points, the meaning of the first part of the verse, as presented, becomes:

God has completed and executed His command, which is this confusing and confusing text, and He has commanded you not to pave the way and clarify anything except this text itself, and this is the test related to the debt that is upon your necks.

Applying the methodology to the rest of the verse

Hariri continues to apply the same methodology to the remaining verses, claiming that they do not speak about the father and mother, but rather about the classes of people in their interaction with this text:

- **(Either one or both of them reach old age in your life):**
    - This passage is not allegedly talking about elderly parents, but about two groups of people addressed by Muhammad:
        1. **One of them (who reaches old age):** He is the one who reaches a high degree of understanding and mental maturity.
        2. **Both (who do not understand):** It is claimed to be a corruption of the word**» All worries"**, meaning the person who is tired and worried because of the difficulty of the text and does not understand it.
- **(So do not say to them a word of contempt, and do not repel them...):**Here the matter is not with the parents, but with how to deal with these two categories of people: do not be impatient with the one who does not understand, and do not scold the one who has reached a high understanding.
- **(As they raised me when I was young):**
    - The original word is claimed to be **«My Lord"**Not "rabbinic".
    - He explains it as being derived from **«The Lord"**(confusion and confusion).
    - The meaning becomes: “Just as this text confused me and made me small in my understanding before I could contemplate it.”

The final result of Ihab Hariri's interpretation

According to this view, the verse contains no command to be dutiful to parents. Rather, in his view, it is a coded message about the nature of the Quran itself, urging contemplation to decipher its codes, and describing the state of people, between those who understand and those who do not, and how to deal with them. As for the notion of being dutiful to parents, he considers it a human addition made by scholars to distort the religion and obscure its original meanings.

Result: In this reading, **The commandment to be kind to parents disappears completely from the verse.** The verse shifts from a clear moral and social directive to a coded, subliminal message about the need to contemplate a "confusing text." The goal becomes not to be kind to one's parents, but to decode a text that the researcher claims has been deliberately concealed by scholars.

Comparison Summary: The Conflict of References

The disagreement here is not just a difference in interpretation, but rather**Conflict between two authorities**:

Reference	**traditional approach**	**Ihab Hariri's approach**
Text reference	**The transmitted and preserved text** He is the ruler, and the mind seeks to understand him.	**Personal reason and logic** He is the ruler, and the text must be "corrected" to conform to him.
Language reference	The established meanings in the Arabic language and the interpretive heritage.	A personal and radical linguistic interpretation that ignores the historical context.
Historical reference	Recognizing the historical consensus of the nation's scholars on preserving the text.	**conspiracy theory** Which accuses generations of scholars of distortion.

Conclusion: Who benefits from each reading?

- **traditional reading** It provides a clear and consistent moral framework aimed at fostering family and societal stability, promoting values such as compassion, righteousness, and solidarity. However, it can degenerate into stagnation if its followers cling to blind tradition and reject lively reflection.
- **Reading by Ihab Hariri**It offers the individual a sense of liberation from the authority of tradition, and gives him a central role in "rediscovering" the truth.
- Ultimately, both readings reflect the greatest challenge facing the Muslim mind today: How do we balance the sanctification of the text with the need for a living, renewed understanding of it? And how do we exercise our right to contemplate without falling into the trap of deconstructing the text to suit our whims? These are open questions that form the core of our dialogue about religion and reason in the modern age.

21.5 Series Summary: A Journey from Programming to Responsible Self

This series of articles presents a profound intellectual and psychological journey to rebuild one of the most complex human relationships: our relationship with our parents. The journey begins with a diagnosis **Psychological roots** For the problems that many suffer from, which are due to early childhood programming. Whether it is an environment based on **Continuous criticism** Which inherits the cruelty of the self, or the environment **feeling guilty** Which creates characters who suppress their anger or lose their self-confidence, or an environment **the fear** Which sows anxiety and hesitation, the end result is falling into a trap **"victim mentality"**, which keeps us prisoners of the past and prevents us from evolving.

But diagnosis is not enough, and here comes the role of **Quranic Compass** As a tool for liberation. Instead of the concept of "blind obedience" perpetuated by traditional heritage, a deep examination of the text reveals a balanced ethical system that clearly distinguishes between:

- **Conditional obedience:** Which falls into everything that is contrary to justice, truth and self-development.
- **Righteousness and benevolence:** It is an unconditional behavior that reflects the son's sophistication and mercy, especially during the parents' old age and weakness.
- **Satisfaction:** It is a relationship between the servant and his Lord, and it cannot be dependent on the satisfaction of people who may be unjust or sick.

Finally, the dialogue deepens to reveal **Conflict of methodologies** In dealing with the text itself, while traditional interpretation relies on the stability and frequency of the text, radical critical readings (such as that of Ihab Hariri) have emerged that assume the existence of deliberate distortion and seek to "reform" the text to conform to their own logic, thus transforming the verses from clear moral guidance into esoteric codes.

Ultimately, whether we follow the approach of contemplating the memorized text or the approach of questioning it, the ultimate message of this journey is the same: **Moving from victimhood to taking full responsibility** It is an invitation for the individual to escape from inherited toxic ideas, not from people, and to control his thoughts, reprogram himself, and build his relationships on the foundation of kindness, mercy, and justice. It is a journey of transforming the self from a negative, programmed being to **Responsible and liberated** Able to understand her past and build her future with awareness and strength.

22 BOOK SUMMARY

This book represents, **Presented in the form of an integrated series of specialized and interconnected articles** A comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Qur'an in an authentic and effective manner in our digital age, transcending the problems of traditional understanding and historical influences that might obscure its light. **These articles combine**...some of which may have been developed independently and then compiled and updated within this comprehensive framework, to present an "interactive contemplation" methodology that goes beyond superficial reading and calls for diving into the depths of the Qur'anic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the basic origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not limit itself to criticism, but rather offers **A series of new concepts and original visions** It reconstructs the correct understanding of religion and life, relying on a methodology that combines constructive criticism, precise linguistic analysis, contemplation with reason and heart, and the use of modern technology as a supportive tool.

The articles cover a wide range of topics, organized into specific series that aim to correct misconceptions and present Quranic alternatives. The most prominent of these series are:

- **Series on concepts of faith and belief:** Like a chain that unravels the concept of "**Lordship and Divinity**" And it explains the relationship between God and Gabriel,

and another deals with "**Characteristics of believers** As practical skills for dealing with “data” and entering the world of command.

- **Series to explore subtle Quranic concepts:** Like the series that delves into the meaning of "**Spiritual cleansing and purification**" As a process of purification of the soul, and another that analyzes the word" **male** With its spiritual, psychological and practical dimensions as a way of life.
- **Chains to re-understand worship and rituals:** As articles **the prayer** "That goes beyond ritual movements to see in it a journey of awareness and change, and a series of "**Hajj**" Which presents it as a cognitive journey that transcends place, in addition to a deeper understanding of" **Fasting** As a method of contemplation.
- **Chains to correct narratives and misconceptions:** Such as the series that deals with the concepts of "**Murder, coercion, and tyranny** In the Qur’an, to provide an alternative reading that goes beyond physical violence, and another that refutes the concept of **Copy**" Meaning removal, and presenting it as a statement and explanation, in addition to a series about "**Jinn and demons**" Disintegration of mythical perceptions.

The ultimate goal of this comprehensive series is to enable the reader to build a living and direct relationship with the Qur’an, through a deeper understanding of its objectives and the application of its teachings as “**Book of Guidance** "Comprehensive in all aspects of life, and consciously contributing to building a society that draws its values from divine revelation and interacts positively with the challenges of the age."

23 THANKS AND APPRECIATION

In the name of God, the most gracious, the most merciful

But if he is in hardship, let there be postponement until a time of ease. But if you remit it by way of charity, it is better for you, if you only knew. (Al-Baqarah: 280)

Thanks and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion, I extend my sincere thanks to everyone who contributed to enriching this work on contemplating the Holy Qur'an, inspired by the noble verse: "Do they not then reflect upon the Qur'an?" (An-Nisa': 82). This is a divine call to contemplation, and it is the motivation for every effort expended in this book.

* Gratitude that illuminates the path: Praise be to God, who made wisdom the lost property of the believer and gathered us with those who remind us of His verses. At the conclusion of this intellectual journey, I extend my heartfelt gratitude to all those who lit a candle along the path of this work, making contemplation a bridge between hearts and minds.

* To those firmly grounded in knowledge: Great men who stood like mountains in a time of wandering. God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality. They were the best heirs to the prophets.

* To new contemplators: Young people and scholars who transformed the Qur’an into a living dialogue. They didn’t stop at its letters, but rather delved into its secrets, opening windows for us that we had never known before. Thank you to those who insisted that the Qur’an be a book of life, not a shelf-life book.

* To every participant with sincere intentions: Muslim or non-Muslim, agree or disagree, every letter written with the intention of seeking the truth is a struggle for the sake of God, and every constructive criticism is a mirror that illuminates the flaws in the work.

* Special thanks to those who believed that the Qur’an is constantly being renewed through the contemplation of its people, who supported this project with their opinions and time, and reminded us that “the best of people are those who are most beneficial to people.”

Collective contemplation: an obligation and a necessity

Collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries. It is an Islamic obligation and a cultural necessity. When people gather to

contemplate the Qur'an, they exchange knowledge, correct misconceptions, build a harmonious community, and transform understanding into action.

Why group meditation?

1. Sharing knowledge: Each contemplative adds his or her insight.

2. Correcting concepts: Dialogue reveals errors.

3. Encouraging commitment: Group contemplation motivates people to act upon the Qur'an.

4. Community Building: The Qur'an unites hearts.

5. Practical application: transforming understanding into behavior.

{So give good tidings to My servants who listen to speech and follow the best of it.} (Az-Zumar: 17-18): This is the constitution of contemplation.

The importance of following new ideas from the contemplators:

Following up on new developments is essential to renew understanding, connect the Qur'an to reality, enrich Islamic sciences, and confront doubts.

How to track new:

1. Interactive platforms: bring together thinkers and disseminate their ideas.

2. Conferences and seminars: discuss new visions.

3. Books and magazines: publish modern interpretations.

4. Cooperation with universities: encouraging scientific research.

5. Use of technology: developing applications and employing artificial intelligence.

New tracking controls:

* Adherence to the internal rules of Quranic interpretation (harmony between verses).

* Relying on logical and innate evidence, avoiding incitement, extremism and superstitions, and conforming to God's laws.

* Balance between old and new.

* Beware of sanctifying individuals: Our appreciation for scholars and contemplatives, whether they are from the early generations like the Four Imams, Bukhari, and others, or

contemporary and modern scholars, should not turn into a sanctification that elevates them above the level of fallible human beings. They are all human beings who make mistakes and are prone to errors. As the saying goes, "Everyone's statement may be accepted or rejected except for the occupant of this grave" (referring to the Prophet, may God bless him and grant him peace). Although religion is based on authentic transmission, reason is the basis of accountability and the tool for understanding, differentiation, and weighing. Therefore, we must sift and scrutinize all human statements and examine them against the scales of Islamic law and reason, so that we may follow the best and most truthful statements, in accordance with the Qur'anic approach: "Those who listen to speech and follow the best of it - those are the ones whom Allah has guided, and those are the ones of understanding." (Az-Zumar: 18) A sound understanding of religion depends on a balance between authentic transmission and clear reason, not on blind imitation or the sanctification of men.

Shakur Warfan:

I extend my gratitude to all who have enriched this work, from ancient and modern contemplators, to thinkers and researchers, both Muslim and non-Muslim. I believe that engaging with God's verses, with any sincere intention of seeking the truth, enriches the field of religion and knowledge.

(List of those who ponder the references)

(Note: The reference to the existence of a list of contemplatives has been retained in the references section.)

I ask Allah to help me prepare a list of the contemplators who helped me acquire contemplation skills.

Finally:

I ask Allah to make this book sincere for His sake, to benefit from it, and to grant us the ability to contemplate His Book and act upon it. All praise is due to Allah, Lord of the Worlds.

“Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.” (Al-Baqarah: 127)

I ask Allah to make this work sincerely for His sake, to reward everyone who contributed to it, and to open for us the doors of contemplation that will bring us closer to understanding His intention.

- Encyclopedia "Fiqh al-Sab' al-Mathani" by the thinker and researcher Najdi al-Fadali"

YouTube or TikTok channels

- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic contemplations channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
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INDEX OF THE FIRST VOLUME

INDEX OF THE FIRST VOLUME

1 Introduction to the book: “Clarifying the Qur’anic Terminology: An Applied Study in the Jurisprudence of the Qur’anic Language” 2

2 Excerpts from the original manuscripts of the Holy Quran 6

3 Excerpts from the original manuscript for contemplation - the Topkapi Mushaf attributed to Uthman Raqi 9

4 The Original Manuscripts of the Qur’an: A Key to Understanding the Timeless Text 11

5 The Personal Digital Manuscript: Your Smart Companion on the Journey of Contemplation13

6 Digital Manuscripts: Shield and Sword in the Battle to Preserve the Qur’anic Text 19

7 Ottoman script and continuous recitations: Unity of text and richness of reception in the journey of Quranic contemplation 21

8 Ottoman Calligraphy and Readings: Guiding Signs for Deeper Contemplation 24

9 "Parallel Religion": How Abandoning the Quran Has Led to an Alternate Reality? 25

10 The Holy Quran: The Sole and Sufficient Source of Islam 27

11 The Holy Quran: The Supreme Hadith and the Clear Decisive 29

12 The Holy Quran: Guidance of the Origin Between the Dispersion of Books and the Sufficiency of the “Supreme Hadith” 31

13 Methodology for Contemplating the Qur’an: Returning to “the Clear Arabic Tongue” and the Rules of Inner Understanding 34

14 Liberating the Qur’an from Monopoly: Towards Interactive Contemplation for All 38

15 The Fruits of Following and the Consequences of Aversion: The Qur’an between Guidance and Misery 40

16 Correcting Concepts and Returning to Contemplation: A Roadmap for Reform and Renewal 42

17 Series: Towards a Deeper Understanding of the Prophetic Sunnah: A Critical Approach to Hadiths in Light of the Holy Qur’an 44

17.1 When Novels Raise Questions: Models and Challenges 45

17.2 The Qur’an First: Establishing the Reference and Methodology 48

17.3 Prophetic Infallibility: Limits and Impact on Understanding the Sunnah 50

17.4 Balance of Criticism: Criteria for Evaluating Narrations from a Qur’anic and Linguistic Perspective 52

17.5 From Theory to Practice: Analyzing Hadith and Qur’anic Models 55

17.6 Contemporary Readings of the Sunnah: Between Methodological Audacity and the Pitfalls of Interpretation 58

17.6.1 The underlying motives behind contemporary readings of the Sunnah: 58

17.6.2 Methodological tools used (and evaluated): 59

17.6.3 Examples of contemporary readings of the Sunnah (with an extensive critical analysis of the ideas of（Ahmed Yasser）"): 60

17.6.4 Potential positive and negative effects of contemporary readings: 63

17.6.5 Towards a balanced approach to renewal: 64

17.7 Towards a conscious and responsible contemplation of the prophetic heritage 65

18 The Shadows of Heaven and Hell Series: The Realities of Existence Between This World and the Hereafter 66

18.1 The Gardens and Rivers of the Qur’an: Between the “Parable” of Sensual Bliss and the Reality of Existential Closeness 66

18.2 The Promised Bliss of Paradise: A Parable of Sensual Pleasure and Transcending the Limits of the World 67

18.3 Paradise of Proximity: Between the “Parable” of Bliss and the Manifestations of the Spirit and Knowledge 69

18.4 Hellfire: Between the tangible flame and the veil of distance 71

18.5 Barzakh: Veil of Revelation or Persistent Reality? 72

18.6 God's mercy and the scale of justice: the scope of eternity and the vastness of Paradise 73

18.7 Living in the Shadows: How Do We Live the Realities of Heaven and Hell Today? Conclusion: Practical Application 74

18.8 The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of the meaning 75

18.9 The gradation of torment and its types: from “the least” to “the greatest” and from “hell” to “fire” 79

18.10 Building Paradise with Our Hands: Kind Words and Good Deeds 81

18.11 The degrees of Paradise and the stations of closeness: from “Paradise of Refuge” to the highest “Firdaws” 82

18.12 Paradise: A sensual embodiment or an existential manifestation? A journey through the verses of promise. 84

18.13 The levels of Hell and the types of torment: from the “lowest” to the “greatest” and from “scorching” to “burning” 85

18.14 Colors of Divine Statement: Symbolism and Connotations of Colors between Heaven, Hell, and the States of the Soul 86

18.15 The journey of the soul: from this world to the intermediate realm, to the Resurrection, and then to the eternal destiny. 91

18.16 The Soul in the Balance: Who is Responsible for the Torment? And What is Its Purpose? 92

18.17 List of Quranic verses that were relied upon 94

18.18 Intertwined Worlds: Angels, Jinn, and God's All-Encompassing Inclusion 97

18.19 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran" 98

18.20 Shadows of Heaven and Hell in this World: The Embodiment of Bliss and Torment in Our Lived Reality 100

18.21 Shadows and Meanings: Living with the Realities of Existence Between This World and the Hereafter 103

19 The Soul Series in the Qur'an: The Journey of Existence, Responsibility, and Destiny 104

19.1 Map of the Human Entity: Distinguishing and Functioning the Spirit, Heart, Soul, and Mind 104

19.2 The Soul Between Duty and Choice: Man's Responsibility for His Actions 107

19.3 Death of the soul or its passing away? The reality of "tasting death" and the severance of communication 109

19.4 The Soul in the Barzakh Realm: Awareness, Accountability, and Initial Reward 111

19.5 The Soul on the Day of Resurrection: Reckoning, Scales, and Witnesses 112

19.6 The Eternal Destiny of the Soul: Heaven or Hell? 114

19.7 Self-purification: The path to salvation and success 116

19.8 Degrees of the soul: from the one that commands evil to the one that is at peace 118

19.9 The Soul as Adam's First "Spouse": Reflections on the Qur'anic Discourse on the Beginning of Creation 119

19.10 The Self and the Shock of Truth: Why Do We Resist What Could Liberate Us? 121

19.11 Delusions of Atonement: How the Soul Builds False Fortresses to Escape Responsibility? 122

19.12 When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness 124

19.13 And your wife is Paradise": Did Adam have another wife besides Eve? An interpretive reading of the concept of "the soul" as an internal wife 126

19.14 The Soul and the Bad Companion: Managing the Inner Conflict Towards Righteousness 128

19.15 The Soul Between the Revelation of the Most Gracious and the Whispers of Satan: Understanding the Mechanisms of Internal and External Influence 130

19.16 The Soul in the Face of the Evil Whisperer: Quranic Strategies to Protect the Heart and Mind 132

19.17 "The Self-Spouse": Towards a Functional Partnership in Harmony with the Self to Achieve Succession 135

19.18 A throne in the soul, and a throne in the head: A journey into the depths of the Qur'anic self 137

19.19 The Map of the Soul and Its Thrones: The Man's Journey from Duty to Destiny 139

19.20 Map of the Soul: The Journey of Consciousness from Formation to Eternity 141

19.21 The Soul's Journey: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise 144

20 Laylat al-Qadr series 146

20.1 introduction: 146

20.2 Laylat al-Qadr in the Qur'an: Contemplating the Meanings and Insights from Surat al-Qadr 147

20.3 A New Reading of Surat Al-Qadr: An Esoteric Perspective from the Perspective of Ihab Hariri 148

20.4 Surah Al-Qadr from a Contemporary Perspective: An Analytical Reading by Dr. Yousef Abu Awad 149

20.5 Personal Laylat al-Qadr: Righteousness and good deeds at all times 150

20.6 Laylat al-Qadr: The Light of Guidance Between Knowledge and Faith 151

20.7 Laylat al-Qadr: Between the breadth of interpretation and the dangers of superstition 152

20.8 Laylat al-Qadr: A renewed vision that combines cosmic energies and human activation (Yasser Ahmed's perspective) 154

20.9 conclusion: 155

21 The general idea of the series: "Faith between text and contemporary interpretation: a journey towards deeper understanding." 155

21.1 Introduction to the Dialectic of Faith: Why Do We Differ in Understanding a Pivotal Term? 155

21.2 Faith in the Balance of Language and Terminology: The Academic Vision of Firas Al-Munir and Her Critical and Decisive Approach 156

21.3 "The Invalidators of Words": The Argument of Opposites in Refuting the Behavioral Interpretation of Faith, Using the Approach of Firas Al-Munir Academy 159

21.4 “Trust,” “Entrust one another,” and “He entrusted you with it”: Resolving the fundamental differences in the curriculum of Firas Al-Munir Academy 161

21.5 "Believe in Him": Deconstructing the Meaning of Trust in Speech in the Curriculum of Firas Al-Munir Academy 164

21.6 "Amana" and "Sadaqa": Deconstructing the Claim of Synonymy and Rooting the Linguistic and Terminological Differences in the Curriculum of Firas Al-Munir Academy 165

21.7 "We are guardians of their trusts" and "Ameen/Al-Ameen": Completing the decomposition of the derivatives of "A-M-N" in the curriculum of the Firas Al-Munir Academy 169

21.8 The concept of faith, the believer, the believers, and the differences between them 171

21.9 Faith in the Traditional Scale - Heartfelt Belief and the Great Dilemma 173

21.10 Transcendental Faith – A Behavior That Provides Security and Peace 173

21.11 Faith as a Transitive Act and Social Behavior: The Propositions of Abdul Ghani Bin Awda, Khaled Al-Sayed Hassan, and Youssef Abu Awwad 174

21.12 The concept of "Islam" in light of contemporary interpretations: between the cosmic order, peaceful behavior, and the universality of the one religion 177

21.13 The Prophetic Sunnah between “Mission” and “Message”: A New Reading to Understand the Authority and the Challenges of Contemporary Employment 179

21.14 Transcendental Faith: A Response to Criticisms and Confirmation of Qur’anic Evidence 184

21.15 Towards a Balanced Concept of Faith: Pulling the Threads Together and Exploring the Horizons 186

22 Tasbih in Islam: From the Depths of Sanctification to the Horizons of Work and Life 189

22.1 The essential concept of tasbih in Islam: a purification that transcends words 190

22.2 Exploring the Diverse Forms of Praise: Multiple Manifestations of One Worship 191

22.3 Tasbeeh and Hamd: A Complementary Relationship to Realize God’s Majesty 194

22.4 The Practical Dimension of Tasbeeh: From Words to Actions 195

22.5 Understanding “Glory be to You”: The manifestation of God’s greatness and His transcendence of laws197

22.6 Timing and Etiquette: When and How to Pray to Maximize the Spiritual Effect? 199

22.7 Towards a Balanced and Comprehensive Understanding of Tasbih: A Way of Life for the Believer 201

23 "Fasting" series 203

23.1 Introduction - Fasting: Is it just abstaining from food and drink? 203

23.2 Types of fasting in the Qur’an: fasting and fasting 205

23.3 Fasting as a Method for Quranic Contemplation (Part One) 206

23.4 Fasting as a Method for Quranic Contemplation (Part Two) 209

23.5 Details of contemplation on the verse on fasting (Al-Baqarah: 187) 212

23.6 “And do not consume one another’s wealth unjustly” (Al-Baqarah: 188) in the context of contemplation 215

23.7 “They ask you about the new moons” (Al-Baqarah: 189) in the context of contemplation 217

23.8 Reflection on Worship: From Fasting to Prayer, Zakat, and Hajj 220

23.9 Fasting as a method for Quranic contemplation. 224

23.10 Fasting in the original manuscript of the Qur’an Changing the building means changing the meaning. 224

23.11 Fasting in the Qur’an: A method of contemplation that transcends the limits of time and place 227

23.12 Crescents: not the lunar crescents, but the new meanings that dawn upon us and appear during contemplation. 228

24 The Hajj in the Qur’an series presents a new and comprehensive view of Hajj: 229

24.1 Rediscovering Hajj: A Journey Beyond Place 229

24.2 Hajj and the House in the Holy Qur’an: A Cognitive Perspective Beyond Rituals 230

24.3 Hajj: A Comprehensive Intellectual and Spiritual Journey 232

24.4 The Symbolism of Hajj Rituals: Beyond the Outward Rituals 233

24.5 Hajj in Our Daily Lives: A Continuous Way of Life 233

24.6 The Qur’an Bears Witness: Verses Supporting the New Understanding of Hajj 234

24.7 Hajj is not a journey to Mecca... but a journey into the worlds of knowledge! 235

24.8 Hajj is a necessity.. Have we realized our true necessity? 235

24.9 "And proclaim to the people the Hajj" - a global call to meet the need 236

24.10 "Men and all lean ones"... Who are the people called upon to answer the call? 237

24.11 "The Most Famous Information"... When is the actual date of Hajj? 237

24.12 Hajj: A Calamity or a Blessing? A Study of New Concepts of the Lifelong Obligation 238

24.13 Hajj: A lifelong journey in search of knowledge 241

24.14 The concept of Hajj (And proclaim to mankind the Hajj) 243

24.15 Ending the state of Ihram and remembering God: From completing the ritual to continuing contemplation (Al-Baqarah: 200-202) 244

24.16 Security in the Sanctuary: From Physical Security to Intellectual Security (Al-Baqarah: 125) 245

24.17 Piety and provisions: from provisions for travel to provisions for awareness (Al-Baqarah: 197) 245

24.18 Hajj, the New Moon, and Entering Houses Through Their Doors: A Methodology for Reaching the Truth (Al-Baqarah: 189) 246

25 The Prayer Series: A Journey of Awareness and Change 247

25.1 The Crisis of Prayer: Diagnosing the Defect and Searching for the Essence of Worship 247

25.2 Satan's Tactics to Destroy Prayer: How Do We Confront the Hidden Enemy? 249

25.3 Types of Prayer in the Qur'an: A Comprehensive View Beyond Movements 251

25.4 Mihrab Prayer: Your Practical Guide to Deep Spiritual Connection 253

25.5 The Prayer of Provision: From a Forgotten Ritual to a Universal Law of Striving and Ascension 255

25.6 The difference between the prayer of the mihrab and the prayer of provisions? 257

25.7 Prayer in the Qur'an: A Journey to Piety, a Bridge to Communication, and a Driver of Change 259

25.8 Shortening Prayer: Searching for Certainty and Challenging Tradition 261

25.9 Hitting the Ground: Stepping Out of Your Intellectual Comfort Zone 262

25.10 Shortening Prayer and Traveling the Earth: Mechanisms of Intellectual and Practical Striving 263

25.11 Prayer as a Journey Towards Certainty: The Integration of "Shortening" and "Striding Through the Earth" 265

25.12 Prayer and Change: How to Make Your Prayer the Key to a Better Life 266

25.13 Towards a Renewal of Religious Understanding: The Qiblah, Fasting, Prayer, the Mosque, and the Sacred Month 268

25.14 Hajj: A Journey of Self-Discovery and Knowledge Building 270

25.15 Prayer and Zakat: The Duality of Worship and the Pillar of Society 273

25.16 Prayer, Zakat, and Good Deeds: The Triangle of Faith That Builds the Individual and Society 275

25.17 The Prophet Within Us: Discovering Common Sense and Building the Complete Human Being 276

25.18 Prayer, Zakat, and the Prophet: Pillars of Building Good Citizenship 278

25.19 Prayer (with Alif and Lam), Prayer (with the addition of a pronoun), and Prayers for the Prophet: The Journey of Integration in Life (Further Expansion) 280

25.20 Model prayer: not a rigid ritual but a living and comprehensive communication 282

25.21 Prayer: A Journey of the Spirit and Healing of Body and Mind 284

25.22 Prayer in the Qur’an: Beyond Ritual Movements - A View from the Perspective of Engineer Khaled Al-Sayed Hassan and Professor Yasser Al-Adirqawi 285

25.23 Energy Prayer: Beyond Movements... A Journey Through the Gates of the Universe 286

25.24 Thoughts of a Believer Between the Conviction of the Mind and the Longing of the Soul: The Active Prayer and Beyond 288

25.25 Rereading the Crisis of Prayer: From the Weight of Rituals to the Breadth of Connection 289

25.26 Prayer between the specified time and the age record: A reading of the interpretation of verse 103 of Surat An-Nisa 291

25.27 Contemporary Perspectives on Understanding Prayer: Dr. Samer Islambouli's View as a Model 293

25.28 Numbers in the Qur’an and Prayer: Deriving the Number of Raka’at Using the Methodology of Accurate Calculation 295

25.29 "Prayer: A Journey of Awareness and Change" Series: Comprehensive Summary and Conclusion 298

26 A New Understanding of the Pillars of Islam: From Static Ritual to Renewed Way of Life 299

27 Renewing Religious Understanding: Reconciling Ritual and Essence 302

28 The Pillars of Islam Series: From Static Rituals to a Renewed Way of Life 304

28.1 Prayer and Zakat: The Duality of Worship and the Pillar of Society 304

28.2 Fasting: A School of Will, Fasting of Thought and Research 305

28.3 Hajj: A Journey of Self-Discovery and Knowledge Building 306

28.4 The Prophet Within Us: Discovering Nature and Building Good Citizenship 307

28.5 Reconciling Ritual and Essence: Towards an Islam that Breathes with Life 308

29 A series on the concept of spiritual cleansing and purification 309

29.1 The concept of washing the face and hands and wiping the head and feet in the Qur’an 309

29.2 Ablution in the Qur’an: A New Reading Beyond Rituals and Into Intellectual Liberation 310

29.3 Spiritual cleansing and purification of the soul in the Qur’an: Purifying the soul is the path to success 312

29.4 “And His throne was upon the water”: spiritual water and the basis of the cosmic order as an introduction to understanding purity 313

29.5 Ghusl for major ritual impurity in the Qur’an: Going beyond physical purity to profound spiritual purification 314

29.6 “Wash your faces…”: A symbolic reading of the act of purification in the Qur’an (known as ablution) 315

29.7 Physical and moral purity: complementarity, not conflict, in the Quranic understanding 317

30 Series: Does the Holy Quran contain numerical secrets for prayer? 318

30.1 Direct meanings - How do the repetitions of words indicate the number of prayers and rak'ahs? 318

30.2 Exact calculation methodology - literal values and the number 19 as a basis 319

30.3 Applying the numerical methodology - calculating the number of units of prayer for the five daily prayers 320

30.4 Context and Interpretation - The Inner Implications and Their Relationship to the Sunnah and Mutawatir 321

31 Series: "Insights into God: A Journey to Transcend the Familiar and Realize the Truth" 322

31.1 Who is God? Searching for the truth behind the veil of popular perceptions 322

31.2 Your blue fingerprint, O Qur’an: How does the Qur’an prove its divine source and connect to our reality (the concept of authenticity)? 324

31.3 God is not what they imagine: Dismantling the fallacies of anthropomorphism and spatial boundaries 326

31.4 God's Unchanging Laws: Understanding Divine Providence Between the Command "Be" and the Laws of the Universe (and Data as Their Source) 328

31.5 Manifestations of the Divine Order: A Reading into the Concepts of Water, the Throne, the Most Gracious, and the Ascension329

31.6 Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "Data" Received by the Heart 331

31.7 Contemplation: The Lost Key to Knowledge - Reading God's Signs in the Book and the Universe (In Search of Verification) 333

31.8 Not Just a Text: Understanding the Qur’an as a ‘Communicative Saying’ with its Unique Linguistic System 335

31.9 Whispers of Slavery, Not Dialogue of Equality: The Art of Supplication, Requesting Statements, and the Descent of Tranquility 337

31.10 No Injustice Today: Understanding God's Absolute Justice and Rejecting Forms of Cruelty and Abuse (and the Role of the Heart in Receiving or Rejecting Guidance) 339

31.11 Why Does a Perfect God Allow Evil? Unpacking the Dilemma and Understanding Wisdom (and the Role of Feeding from My Data Tree) 341

31.12 Stability and Movement: How the Divine Order is Manifested in the Universe and the Qur’an (as a System of Data and Integration of Creed)342

31.13 “And the remembrance of God is greater”: Remembrance as an energetic gateway to constant connection and the pulse of living monotheism 344

31.14 Who is your God and who is your Lord? Uncovering the references and sources of education in our lives 346

31.15 There is no god but God: The Oneness of God and Lord as a way of life and salvation for a nation 347

31.16 Beyond the Dictionary: Treasures of Meaning in “Play/Play,” “God/Lord,” and Other Quranic Words349

31.17 Certainty is not dispelled by doubt: How do we deal with the interpretive heritage with a critical mind? 351

31.18 Monotheism in Life: How do we live our deep understanding of God (in the world of data, hearts, monotheism of God, Lord, and the true path)?352

32 A Journey to Know God: Worship, Vision, and Divine Speech 354

33 "Lordship and Divinity" Series - Towards a Renewed Understanding of the Holy Qur'an 357

33.1 God's Lordship and Relative Lordships - The Basis 359

33.2 Gabriel: The Trustworthy Messenger and Mediator between God and Humanity 363

33.3 The boundaries between God and Gabriel: defining the concepts of monotheism, worship, and supplication 366

33.4 Evidence from the Holy Qur’an on Gabriel’s divinity (in the functional sense) 371

33.5 The crisis of consensus and contemplation in Islamic thought 373

33.6 “The Hand of God” and “The Hand of the Lord”: A Reading of the Qur’anic Connotations between Support and Power 377

33.7 The hierarchy of divinity in the vision of Ibn Awda and Firas al-Munir 378

33.8 "And your Lord has come" - between divine coming and divine plan 381

33.9 The Day of God and the Day of the Lord, the Face of God and the Face of the Lord: An Approach in Temporal and Conceptual Dimensions 383

33.10 "Lord of the People": Prevailing Ideas and Their Hidden Power 385

33.11 Summary of the series "Lordship and Divinity" - Towards a renewed understanding of the Holy Qur'an 388

34 The Divinity Series - An Introduction to Understanding God in the Qur'an 390

34.1 "The One God": A Functional System Beyond Traditional Understanding and Reading into the Name "Allah" 391

34.2 Types of Worship: Between Legal Obligation and Real Submission 394

34.3 "Ar-Rahman": The manifestation of order and law in the world of creation 396

34.4 "Gods Without the Merciful": Scientific Superiority and Power Acquired Within the Laws of the Universe 399

34.5 Stars and Hunting: Symbols of Guidance and Knowledge in the Elective Journey to Divinity 401

34.6 Numerical miracles and the proportions of land and sea: cosmic implications within the framework of divinity? 403

34.7 Servants of the Most Gracious: A Model of Balanced and Connected Divinity 405

34.8 The Duality of Command and Creation: The Key to Understanding the Universe and Man 407

34.9 Qualities of Believers: Data Handling Skills and Keys to Accessing the World of Command 410

34.10 Angels and Cosmic Data Management: A Look at the Five Vital Processes 413

34.11 Book, Writing, and Reading: The Dynamics of Data Transformation between Command and Creation 416

34.12 The Disjointed Letters: Mysterious Symbols or Keys to the World of Command? 419

34.13 The clear Arabic tongue: a mirror of the universe and a miraculous divine system 421

34.14 Conclusion of the Divinity Series: Toward a Conscious Unification of Choice and Order 423

35 Keys to Understanding Lordship and Divinity – A Balanced Critical Analysis 425

35.1 "The One God": A Functional System Beyond Traditional Understanding 426

35.2 The boundaries between God and Gabriel - defining the concepts of monotheism, worship, and supplication 428

35.3 "Ar-Rahman": The manifestation of order and law in the world of creation 431

35.4 "Gods Without the Merciful": Scientific Superiority and Power Acquired Within the Laws of the Universe 433

35.5 God: Between Separation from God and the Manifestation of Lordship in Him - A Dialectical Analysis 435

35.6 "Lord of Mankind": Between Traditional Interpretation and the Power of Hidden Ideas 438

35.7 The High and the Supreme: Levels of Management and Implementation in the Cosmic System 440

35.8 Angels: Soldiers of the Command and Executors of Divine Plans 442

35.9 Laylat al-Qadr and the process of creation: From the command "Be" to the stages of cosmic revelation 444

35.10 Temporal Dimensions in the Qur'anic Discourse: Between "The Day of God" and "The Day of the Lord" 446

35.11 Integration of concepts and multiple visions - a summary and exploration of the future 449

Index of the first volume 452

Index of the two volume 463

Index of the third volume 463

36 Book Summary 463

37 Thanks and appreciation 465

38 the reviewer 468

INDEX OF THE SECOND VOLUME

1 Introduction to the book: “Clarifying the Qur’anic Terminology: An Applied Study in the Jurisprudence of the Qur’anic Language” 3

2 "Striking in the Qur'an" series 8

2.1 Alternative Interpretations of 'Wadiribhunna': Towards a Comprehensive Understanding....8

2.2 "Striking in the Qur'an: The Problem of Traditional Understanding"....10

2.3 In language: Does 'hit' necessarily mean physical beating?....12

2.4 Unconventional Approaches to Interpreting 'Wadiribhunna': Exploratory Attempts...13

2.5 God's Lordship and Relative Lordships: Is It Related to 'And Strike Them'? 15

2.6 Conclusion and Recommendations: Towards a Responsible Reading of the Qur’an .17

3 revision Misconceptions about jinn and demons....19

3.1 Jinn between text and interpretation: a methodological framework for understanding 19

3.2 "Devils in the Qur’an: Who are they and what is their reality?" 21

3.3 Linguistic Roots: Are 'Jinn' Supernatural Beings? 24

3.4 "The Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts" 26

3.5 “The Afreet in the Qur’an: Are They Really Terrifying Demons?” 29

3.6 Misunderstanding of Jinn and Devils: Causes and Consequences....31

3.7 "Jinn and Demons in Contemporary Reality: How Do We Deal with Them?" (Series Finale) 34

4 Numbers in the Qur’an: Beyond Quantity to Quality and Contemplation 36

4.1 "Methodological Introduction" Is every number in the Qur’an a “number”? 36

4.2 Numbers in describing the divine self and denying polytheism....38

4.3 Numbers that describe how and when 40
4.4 Rereading the verse on marriage: “Two, three, and four” 43
4.5 Numbers in the context of divorce and waiting period: a description of the process and the situation, not just a numerical count 45
4.6 “Twice” and “Times” as Denotations of How and Extreme Repetition: A Deeper Understanding of Numbers in the Qur’an 48
4.7 “Seven heavens” and “of the earth the like thereof”: a descriptive construction, not an exclusive number 50
4.8 Cosmic Numbers and the Concept of the Divine “Day”: Quantities and Meanings Beyond Earthly Calculation 52
4.9 Degrees of immortality and the concept of “today” in the afterlife: between the Day of Judgment and the Last Day 54
4.10 The number eight and its significance in “The Bearers of the Throne”: A reading of the Almighty’s saying: “And above them, that Day, eight will bear the Throne of your Lord.” 57
4.11 The numbers 100 and 80 in Surat An-Nur: The symbolism of “skin” as a social manifestation 59
4.12 Quantitative Precision: The Literal Use of Numbers in the Qur’an and the Authenticity of Its Transmission Through Manuscripts 61
4.13 The Symbolism of Recurring Numbers in the Qur’an: A Call for Systematic Contemplation 63
4.14 Issue 19 and the Theory of “Numerical Miracles”: Between Textual Truth and Methodological Controversy 65
4.15 Recurring Numbers as Personal Messages? A Reading of Contemporary Interpretations "Dr. Hani Al-Wahib's Model" 68
4.16 Numbers in the Qur’an and Prayer: Numerical Secrets and Inner Meanings 70
4.17 Summary of the series of articles on "Numbers in the Qur'an" 72
5 A journey into the depths of remembrance 73
5.1 Beyond Remembrance - The Linguistic Roots and Semantic Essence of Dhikr 74
5.2 Remembrance between the heart and the mind - the psychological and spiritual dimension of memory 76
5.3 Diving into the depths - the concept of hidden remembrance and the paradise of knowledge 78
5.4 Dhikr as a Way of Life - From Inner Evocation to Practical Application 80
5.5 The Complete Male Fabric - A Comprehensive View of the Journey of Awareness and Connection 82
6 Supplication in Clear Arabic: A Renewed Reading of the Relationship with God 84
6.1 The essence of supplication and its position in Islam 84
6.2 Etiquette of supplication and reasons for its response 85
6.3 God's wisdom in answering prayers 86

6.4 Understanding the Unique Nature of Communication Between Creator and Creation - The Art of Supplication 87
6.5 Supplication between glorifying God and understanding His speech: methodology and meanings 90
6.6 Praiseworthy hope and blameworthy desire: a subtle distinction in the heart of the believer 92
6.7 Supplication between the wings of fear and hope: The believer's balance in his journey to God 93
7 Series: "The Best Stories: Exploring the Renewed Depths of Surah Yusuf" 94
7.1 The Story of Joseph: The Timeless Narrative and Key Lessons 96
1.1 Supplication between trust and taking the necessary measures 99
1.2 Beyond the Words: Linguistic Analysis and Interpretive Challenges in Surah Yusuf 100
1.3 Joseph and the Inner Kingdom: A Journey of Consciousness and Psychological Conflict in the Surah 103
1.4 From the Well of Ordeal to the Earth's Treasures: Lessons in Leadership, Management, and Confronting Corruption 105
1.5 Surah Yusuf: A Renewable Source of Lessons and Mercy in Our Contemporary Life 108
2 Series: Murder, Coercion, Tyranny, Conquests, and Hammering the Camel in the Holy Qur'an - Deconstructing the Narrative and Rereading 110
2.1 The Taghut in the Qur'an – Decoding "Easy Seduction" and Rejecting Coercion 112
2.2 Demystifying the Concept of "Killing" in the Qur'an: From Taking a Life to Stopping the Path (A new reading of the verses on killing and fighting) 113
2.3 "Fighting" in the Qur'an – From the Sword and Blood to "Intellectual Combat" 115
2.4 "There is no compulsion in religion" – the dominant rule and founding principle 116
2.5 "Do not kill your children": A deeper reading into the concept of killing in the Holy Quran 117
2.6 The camel was hamstrung - was the camel killed or was the understanding killed? 119
3 Flogging and amputation in the Quranic scales - discipline and reform or corporal punishment? 121
3.1 The Myth of the Conquests: Did the Abbasids Invent a Warrior Prophet? A Critical Qur'anic Reading 124
3.2 Stoning in the Quranic Scales - From Throwing Stones to Slandering Ideas 126
3.3 Stoning in the Qur'an: Dismantling the Myth and Stifling Intellectual Terrorism 128
4 The Qur'an and the Children of Israel Series: From Ethnic Understanding to Conceptual Understanding of Divine Laws 131
4.1 The Personal Isra and Mi'raj: Reading Surah Al-Isra as a Roadmap for Us, the "Children of Israel" 131
4.2 The Children of Israel in the Mirror of the Qur'an: From Narrow Ethnic Understanding to Comprehensive Human Understanding 133

4.3 Linguistic Shock: Why Might We Be the “Children of Israel” Addressed by the Qur’an? .136
4.4 "The True Muslim": The Qur'anic Antidote to the Shadows of the Children of Israel.....138
4.5 From Clay to Trust: “Humans,” “Insan,” and “Israel” in the Qur’anic Formation of Vicegerent Humanity 141
4.6 "The True Muslim" is the path to salvation and the guiding compass.....144
4.7 Revelation: The Book, the Torah, and the Gospel in the Face of Human Corruption and the Dominance of the Qur’an 147
4.8 Beyond “People of the Book”: “Polytheist,” “Magus,” and “Sabians” in the Qur’an’s Scale and Standard of Salvation 150
4.9 Why the Children of Israel? Manifestations of intellectual and behavioral polytheism in the Qur'anic model.....153
4.10 The Jews and the Jews in the Qur’anic Perspective: From Guidance to Isolation and the Polytheism of Imitation 155
4.11 Christians and Ansar in the Qur’anic Scale: From Supporting the Truth to Polytheism of Passion and Extremism.....159
4.12 The Seven Diseases: Anatomy of Israeli Deviations in Our Behavior Today 162
4.13 Between Saturday and Friday: How do we fall into the trap of “Sabbath-watchers”? ...166
4.14 People of the Book in the Qur’anic Perspective: Transcending Labels to the Real Concept 168
4.15 The Existences in the Qur’an: Manifestations of God’s Signs in Creation and Formation 170
4.16 The Children of Israel in the Mirror of the Qur’an – An Inexhaustible Human Lesson and a Lesson for All of Humanity.....172
4.17 Between the Concerns of the Message and the Challenge of Pharaohs: A Modern Account of the Journey of Moses and His People Towards Liberation 174
4.18 Moses' Haste and the Concerns of the Message: A New Reading of "And What Made You Hasten to Leave Your People, O Moses?".....175
4.19 The Coming Hour and the Soul's Striving: The Hidden Truth in "The Hour is Coming - I almost conceal it."....176
4.20 Pharaohism and Social Responsibility: Insights from Mr. Yasser Al-Adairqawi's Lecture on the Story of Moses.....178
4.21 Manifestations of Human Deviance: A Reading of the Behavior of the Children of Israel in Light of the Qur’anic Sunnahs 180
4.22 Series Conclusion: The Eternal Lessons from the Qur’anic Book of Exodus and the Manifestations of Divine Laws 183
5 The entities in the Qur’an: are not titles, but attributes and functions (Part One) 185
5.1 Introduction to the Jurisprudence of the Qur'anic Language 185
5.2 Existences and Man in the Qur’an: The Relationship of Subjugation, Interaction, and Responsibility.....186

5.3 Stars in the Qur’an: From Cosmic Guidance to Verses of Understanding and Responsibility 188
5.4 The Existences in the Qur’an: A Key to Comprehensive Contemplation and Towards a Renewed “Qur’anic Linguistic Jurisprudence” (Conclusion of Part One) 191
5.5 Part Two: Animals in the Qur’an: Living Creatures, Speaking Verses, and an Extension of the Contemplation of the Greatest Existences 192
5.6 “Do they not reflect?”: Your individual responsibility for understanding the Qur’an 193
5.7 The Wisdom of Proverbs, Not the Apparent Simile: What's Behind the Qur'anic Proverbs (Donkeys, Dogs, and Pigs) 194
5.8 Beyond Matter: A Symbolic Reading of “Eating,” “Drinking,” and “Hunting” in the Qur’anic Balance 195
5.9 The Concept of the Elephant in the Qur’an: Confronting Outdated Ideas Consciously ... 197
5.10 The Concept of "Horses and Mules" in the Qur'an: Between Creativity and Obstacles . 198
5.11 The Dog in the Qur’an: Between Loyalty, Guarding, and the Panting of Passion 199
5.12 Ants in the Qur’an: From Organization and Obsessions to a Cry of Awareness and the Logic of Contemplation 200
5.13 Monkeys and Pigs in the Qur’an: Between Apparent Metamorphosis and Inner Corruption 204
5.14 The Concept of "Donkeys" in the Qur'an: Between Ignorance and Humility 207
5.15 Reflecting on the verses of “Like a Mosquito” in Surat Al-Baqarah: Between Tradition and Innovation 208
5.16 Beyond “The Cow”: Exploring the Connotations of “Baqara” in Word Structure and Story Symbolism 209
5.17 "Baqara" - Beyond the apparent crack: An introduction to the root of the word and its foundational meaning 209
5.18 Manifestations of “Ba”, “Qaf”, and “Ra” in “Baqarah” - Literal analysis and its role in understanding the verb 211
5.19 Livestock in the Qur’an: From Matter to Meaning - A New Vision of the Concept of Divine Grace 224
5.20 Cattle as Signs for Contemplation: Lessons in Creation, Organization, and Subjugation 225
5.21 Livestock in the Qur’an: From Material Sustenance to Comprehensive Cognitive Blessings 227
5.22 The She-Camel: From the Apparent Miracle to the Hidden Sign 228
5.23 "What the Wild Animals Ate": From Forbidden Food to a Call for Innovation and Rejection of Stagnation 232
5.24 Bees in the Qur’an: Divine Revelation and Healing Honey – A Symbol of Blessed Production and Inner Inspiration 235
5.25 Lice and Frogs: Verses of Humiliation and Testing of Tyrants 237
5.26 The concept of "alarmed donkeys" in the Qur'an: fleeing from the truth 239

5.27 Locusts in the Qur'an: A Symbol of "Destructive Succession" and a Sign of the Impotence of Tyranny 241
5.28 Seven and the Number Seven: Manifestations of Power and Order in the Qur'anic Discourse 242
5.29 "Camels" in the Qur'an: Verses, Not Animals – Implications of Deep Thought in Surah Al-Ghashiya 244
5.30 The whale in the Qur'an: a symbol of "encompassing containment" and the transformation from darkness to light 247
5.31 The Raven in the Qur'an: The Silent Teacher between the Significance of Heavenly Inspiration and the Symbolism of Addressing Misdeeds 250
5.32 Birds in the Qur'an: From Ababilian Glorification to the Logic of Inner Contemplation 252
5.33 Flies in the Qur'an: A symbol of absolute weakness and existential fragility 254
5.34 The Spider in the Qur'an: A Symbol of "The Flimsiest of Houses" and a Significance of Existential Frailty 256
5.35 The Hoopoe in the Qur'an: A Symbol of Information, Insight, and Independent Individual Consciousness 258
5.36 The Stick in the Qur'an: From Inanimate to 'Serpent' – A Symbol of the Living Divine Message and Its Transformative Power 259
5.37 The "Beast" in the Qur'an: The Creeping of Worldly Life and the Erosion of the "Mansah" - A Reading into the Symbolism of Hidden Corruption and Lessons 262
5.38 The Butterfly in the Qur'an: Symbolism of Fragility, Dispersion, and Aesthetic Transformation 265
5.39 The Dinosaur in the Qur'an: The Absence of the Name and the Presence of the Meaning – From the Creeping of the Earth to the Tales of Myths 267
5.40 Germs and Microorganisms in the Qur'an: A Symbol of "Hidden Corruption" and the Infiltration of Falsehood 270
5.41 Animals as a symbol of challenge and miracle: Transcending the supernatural to the inner laws 271
5.42 Conclusion of the series "Animals in the Qur'an: Implications and Meanings": A continuing journey through a sea of words and symbols 274
6 The Series of Slaughter and Redemption in the Qur'an: Renewed Visions 275
6.1 Slaughtering and Sacrificing in the Qur'an - Is it about blood or meaning? Rereading "Separate and Sacrifice" 275
6.2 "I have seen in a dream that I am slaughtering you" - the symbolism of sacrifice and transcendence in the story of Abraham 278
6.3 And We ransomed him with a great sacrifice: The Qur'anic redemption and transcending the material sacrifice 281
6.4 Series Conclusion: Slaughter and Redemption in the Qur'an: Renewed Perspectives 283
7 A series on the concepts of what is permissible and what is forbidden in the Qur'an 284

7.1 The forbidden between fixed eternity and circumstantial flexibility: A reading in light of necessity and “intelligence” 285
7.2 Halal and Haram 286
7.3 The straight path has many paths 287
7.4 Series Conclusion: The Light of Guidance and the Paths of Right Direction 289
8 Series Title: White Hanafiyyah: A New Reading of the Religion of Abraham as a Way of Life 290
8.1 Why Abraham? The Secret of Imamate and the Method of Nation-Building 290
8.2 Hanafiyyah as a Research Methodology - Abraham's Rationality in the Face of Superstition 292
8.3 “I see that I am slaughtering you” - the symbolism of sacrifice at the pinnacle of the Abrahamic model 294
8.4 Series Finale: Abraham Isn't in Heaven, But Every Step of the Way 296
9 "Moses in the Qur'an" Series: From the Throat to the Touch of Truth 297
9.1 "Take off your shoes" is the starting point. 297
9.2 "Bahrain Complex"... A Journey of Integrating Awareness 299
9.3 "Go to Pharaoh"... the liberation mission 301
9.4 "Show me so I can look at you"...the peak of longing and the shock of certainty 303
9.5 Be the "Moses" of your time 305
9.6 Conclusion of the series "Moses in the Qur'an": From the throat instrument to touching the truth 306
10 The Names of the Prophets in the Qur’an: Linguistic Treasures and Spiritual Mirrors in Light of the Mathani System 307
10.1 Introduction: Names that carry messages and secrets of construction 307
10.2 Examples of the names of the prophets: linguistic connotations, spiritual dimensions, and reflections on the Mathani 308
10.3 Conclusion: The Names of the Prophets... A Complete Linguistic and Semantic System 313
11 Series: The Straight Path - A Quranic Perspective from Five Dimensions 313
11.1 "The Straight Path"... From the secrets of drawing to the depth of the curriculum 314
11.2 "Contemplation" is the key to insight into the straight path. 316
11.3 One destination, multiple paths: the spaciousness of the straight path 317
11.4 The Roadmap in Surat Al-Fatihah: Between those who have been blessed, those who have incurred wrath, and those who have gone astray 318
11.5 "The Straight Path": The Approach to Justice and Community Legislation 319
11.6 Series Conclusion: The Light of Guidance and the Paths of Right Direction 319
12 Series: "Praise of Muhammad: From the Law of the Universe to the Method of Man" 320
12.1 "Praise"... God's fingerprint on creation: the law of abundance and expansion 321

12.2 "Muhammad"... Activating praise and bringing the nation into the light 322
12.3 Praise and Thanks - From Cosmic Order to Human Response 323
12.4 "So glorify the praises of your Lord" - Integration of the approach in the final message 327
12.5 The "Praise of Muhammad" Prayer - From Method to Practice 329
12.6 Al-Moumen Al-Mohammadi - Data Expert and Praise Activator 331
12.7 Dua Al-Hamd Al-Muhammadi - The Art of Communicating with God Between Hope and Certainty 333
13 Article Series: "The Illuminating Words: A Journey of Contemplation into the Secrets of 'The Book' and 'Books' in the Qur'an" 336
13.1 Article 1: The Key to the Treasure: Why Should We Rethink the Word "Book"? 336
13.2 Article Two: When the verses speak for themselves: "That Book" in the openings of the surahs 337
13.3 Article Three: A Divine Constitution: The Meaning of "The Book" in the Verses of Rulings and Legislation 339
13.4 Article Four: Divine Records: "The Book" in the Context of Destiny and Previous Nations 341
13.5 Article Five (Conclusion): A Call for Contemplation: How Do We Read the Qur'an with New Eyes? 342
14 Article Series: Reflecting on the Verses "Like a Mosquito" in Surat Al-Baqarah – Between Tradition and Innovation 344
14.1 The prevailing interpretation of the proverb "The Mosquito" and its connotations (Al-Baqarah: 26) 344
14.2 The wicked and breaking the covenant - the consequences of turning away from the signs of God (Al-Baqarah: 27) 345
14.3 Evidence of Divine Power and a Call to Reflect (Al-Baqarah: 28-29) 346
14.4 New Interpretive Attempts at the Parable of the Mosquito – Analysis and Criticism 346
14.5 The Mosquito as a Symbol of the Precision of Creation and the Impact of Simple Action - A Balanced Interpretive Reflection 349
14.6 The basis of human creation: "Dedicate yourselves to one another" (the marital relationship which is "some" of time and effort but creates a life and a nation). 350
14.7 Accuracy of covenants and pacts: Breaking "some" of the covenant may lead to great corruption. 350
14.8 The impact of a small action: a look, a word, a small taste (in the story of Adam and the tree) are all "mosquito" actions (subtle and small) but they have consequences. 350
15 Series of articles: The Tree of Meaning in the Soil of the Qur'an 358
15.1 Beyond the Branch and the Leaf - Establishing the Approach to Understanding Tree Symbolism 358
15.2 The Good Tree and the Bad Tree - The Constitution of Human Choice 359
15.3 The Tree of Adam - Anatomy of the First Psychological Conflict 360

15.4 From Quarrel to Revelation - The Flexibility of the Qur'anic Symbol 362
15.5 The Tree of Light - The Manifestation of Truth in the Heart and the Universe 363
15.6 Rereading Quranic Concepts: A Vision Beyond the Letter Towards the Spirit and Thought 365
16 Polytheism in the Holy Quran: A Journey to Deeper Understanding 368
16.1 Necessary and Transitive Polytheism: A New Understanding of Great Injustice 368
16.2 Explanations on the concept of transgressive polytheism and forms of coercion in society) 371
16.3 Necessary (doctrinal) polytheism and its distinction from transitive polytheism 373
16.4 The polytheism of imitation and the polytheism of desire: deviation from monotheism 376
16.5 The concept of disbelief by denying the divine essence (atheism) and the difference between “associating partners with Me” and “associating partners with God” 378
16.6 Numbers in describing the divine self and denying polytheism: qualitative implications 380
17 Article Series: Reflecting on the Concept of “The Qur’an”: A Journey from Letter to Truth 383
17.1 Introduction to the series: A call for a new journey in the ocean of the Qur’an 383
17.2 "The Qur'an" - The Essence of the Word and Beyond Reading 384
17.3 "The Qur'an" and "The Qur'an" - Comparing the Outward and Inward as a Method of Understanding 385
17.4 The Qur’an - A Reminder Updated for Every Age: The Word’s Renewed Meanings and the Vitality of Contemplation 386
17.5 Dhul-Qarnayn in the Qur’an: The Journey of Consciousness from the “West” of Obscurity to the “Dawn” of Clarity 388
17.6 Numbers in the Qur’an - A description of the process and the situation, not just a numerical limitation (Application to divorce and waiting period) 389
17.7 The Qur’an from Meaning to Form: The Journey of Revelation from Heart to Letter 391
17.8 The difference between the symbolic "esoteric" interpretation and the secular interpretation of religious texts 392
17.9 The Qur’an is a “saying” and not a “text”: Towards a deeper understanding of its linguistic system 394
17.10 Methodology of Contemplating the Qur’an: Between Adherence to the Outward Appearance and the Necessity of Delving into the Inward (A Critical Analysis of Ihab Hariri’s Proposition) 396
17.11 The Difference Between the Book and the Qur’an: A Detailed Study 398
17.12 “And the moon was split”: when people are divided over the “gamble” of contemplation 401
17.13 Series Conclusion: From Letter to Truth, an Invitation to an Endless Journey 402
18 The Prophet: Who is he? Who are we? A journey to restore the prophetic concept from historical text to lived reality. 403

18.1 Introduction to the Comprehensive Series 404
18.2 Article 1: The Crisis of the Image - How Did Literal Understanding Contribute to the "Distortion" of the Prophet's Biography? 404
18.3 Article Two: Prophet or Messenger? Understanding the Foundational Roles in Revelation 406
18.4 Article Three: "The Prophet Within Us" - A Journey into the Depths of Conscience and Awareness 408
18.5 Article Four: The Limits of Prophethood - Why does knowledge of the unseen belong to God alone? 410
18.6 Article Five: The Key to a New Reading - Distinguishing Between “The Envoy” and “The Messenger” 412
18.7 Conclusion of the comprehensive series 414
19 Towards the Essence: Analyzing the Gap Between Quranic Ethics and the Reality of Muslims 415
19.1 Introduction: A Rift Between Ideal and Reality 415
19.2 Chapter One: Manifestations of the Moral Crisis 416
19.3 Chapter Two: Analysis of the Roots of the Crisis 417
19.4 Chapter Three: A Roadmap to Reform 418
19.5 Conclusion: Returning to the Ethical Essence of Islam 418
20 The Stick in the Qur’an: Support for Truth and the Erosion of Illusions 419
20.1 Series Introduction: A Journey to Uncover Deep Meanings 419
20.2 The Stick in the Qur’an (2): From the Shepherd’s Tool to the Symbol of Divine Message and Authority 419
20.3 The Stick in the Qur’an (1): ‘The Wandering Serpent’ – Manifestation of the Vitality of Truth in the Face of the Magic of Falsehood 421
20.4 The Stick in the Qur’an (3): ‘The Staff’ – a symbol of earthly support and its inevitable erosion before God’s judgment 422
20.5 Series Finale: Which Stick Are You Leaning On? 423
20.6 The concept of Paradise and rivers in the Holy Quran 424
21 Does God Exist? Reconsidering the Cosmological and Subjective Evidence 426
21.1 The Psychological Matrix - How Parenting Shapes Our Reality? 428
21.2 The Qur’anic Compass: The Decisive Distinction Between Obedience, Righteousness, and Contentment 431
21.3 The Road to Liberation - From Victim to Responsible Self 433
21.4 The Text Between Mutawatir and Distortion - Two Contradictory Readings of Obedience to Parents 434
21.5 Series Summary: A Journey from Programming to Responsible Self 437
Index of the first volume 446
Index of the second volume 457

Index of the third volume 468

INDEX OF THE THIRD VOLUME

139 INDEX OF THE THIRD VOLUME

1 Introduction to the book: “Clarifying the Qur’anic Terminology: An Applied Study in the Jurisprudence of the Qur’anic Language” 2

2 The Human Caliphate Project: The Purpose of Existence and the Tool of Realization (The Qur’an)8

3 Rituals as Tools of Succession: Reconsidering Prayer and Fasting 9

4 Voice of Reality: How did the Qur’an address early contemporaries and present its credibility? 11

5 The concept of worship in Islam: comprehensiveness and depth that transcend rituals 13

6 "We" in the Holy Quran 14

7 “Husband” and “Wives” in the Qur’an: Beyond Biological Coupling to Functional Partnership 18

8 Decoding (An-Nisa: 3) “Two, three, and four”: Legislation for mutual support or permission for polygamy? 21

9 “Men” and “Women” in the Qur’an: Towards a Functional Understanding Beyond Gender Divide 22

10 The Roots of Historical “Distortion”: The Impact of Literal vs. Functional Understanding on the Image of the Prophet and Legislation 25

11 Echoes of the First Revelation: The Qur’an and the Establishment of Equal Human Dignity 28

12 Rereading Verse 37 of Al-Ahzab: From the Distorted Story of “Zayd and Zaynab” to Legislation to Lift Social Embarrassment 30

13 "The Tongue of the Clear Qur'an": Keys to Contemplation to Transcend Literal Understanding to Functional Meanings 33

14 From Contemplation to Application: Building a Qur’anic Society of Justice and Fairness 35

15 "Do not follow the majority": The Qur'an calls for the independence of reason and the rejection of imitation 37

16 Interpretation of verses from Surah Maryam and Surah Al-Kahf 38

16.1 Interpretation of the verses of Surah Maryam (Kaf Ha Ya Ain Sad) 38

16.2 Interpretation of verses from Surat Al-Kahf 39

17 Surah Al-Mulk: A Journey into the Inner Universe of the Qur’an - An Esoteric Reading Using the Methodology of Ihab Hariri 40

18 Singing and Music Between the Jurisprudence of Prohibition and the Jurisprudence of Life: A Renewed Reading of a Controversial Issue 43

19 May God help us and our soldiers 45

20 Delegations from Heaven: How God Speaks to Us in Our Time, and What Does the Resurrection of Christ Mean Today? 47

21 Divorce in the Qur'an: From a Hasty Word to an Organized Institutional Process 49

22 Provision in the Qur'an: Between Material Giving and Spiritual Abundance 58

23 The Journey to the Sky of Provision: Keys to Access and Obstacles to Ascension 61

24 Provision in the Qur'anic Perspective: From the Inevitability of Fate to the Law of Striving 64

25 "Libra" and "Adultery" - Understanding the Imbalance in Life's System 67

26 Redefining Usury: From the Charge of Interest to the Crime of Imbalance 68

27 The concept of usury: between the literal meaning of the text and the essence of the scale 70

28 "Heaven" and "Hell" - existential states we are experiencing now 73

29 "Skin" and "Skins" - Between the Sensory Cover and the Intellectual Veil 75

30 Recitation in the Qur'an 79

31 A Journey Through the Types of Tasbeeh: Between Tongue, Thought, and Action 80

32 The difference between interpretation, exegesis, and contemplation 83

33 Redefining "Arab" in the Qur'an: 85

34 "Linguistics" vs. "tongue": 85

35 Reinterpreting "sending down" and "revealing": 85

36 The map of the human entity in the Qur'an: the spirit, the heart, the soul, and the chest 90

37 The Heart in the Qur'an: From Sensation to Comprehensive Consciousness and the Laboratory of Human Being 93

38 Revisiting the story of Saleh's camel: Is it an animal miracle or a clear sign? 97

39 Beyond Recitation: The Deep Meaning of the Word "Quran" and the Need for Contemplation98

40 "Nisa" in the Qur'an: Between Touch and Sciatica 100

41 The Concept of "Your Wealth" in the Qur'an: Between Material Wealth and Inner Inclinations 101

42 The ruling in the Qur'an: 103

43 The Virgin Mary: A symbol of change and revolution against outdated concepts 105

44 Kaf Ha Ya Ain Sad: The Code of Quranic Knowledge and the Key to Contemplation 107

45 The New Concept of Abrogation in the Qur’an: Explanation and Clarification Instead of Removal and Nullification 108

46 "The Mihrab," "The Wall," and "The Treasure": Quranic Symbols That Transcend the Literal into Horizons of Knowledge 111

47 The meaning of the word "soul" in the Holy Quran 112

48 From Migration to Exodus: A Corrective Reading of the Concept of the Prophet’s Exodus in Light of the Qur’anic Language 115

49 Between God's revelation and human interpretations: Where does reason play a role? 117

50 Calling for a direct understanding of the Qur’an and contemplation of its verses 118

51 Interpretation of verse 109 of Surah Al-Ma'idah: Did Prophet Muhammad possess knowledge of the unseen? 120

52 In a world without books: Is the Qur’an still sufficient? 123

53 The Quranists: A Return to the Origins or a Break with History? A Reading of the Dialectic of Method and Discourse 124

54 "Take off your shoes, a blank sheet of paper": The methodology of detachment in contemplating the Qur’an 127

55 The concept of this world and the hereafter in Islam: Man's journey between annihilation and survival 129

56 Expanding new concepts in interpreting the Qur’anic verse: “God takes the souls...” 132

57 A look at the universe and humanity 135

58 Creation and evolution135

59 The Concept of “Messenger” in the Qur’an: From the Trustworthy Gabriel to Principle and State in the Context of Value-Based Islam 137

60 Heaven and Earth: Beyond the Apparent - Keys to Understanding the Qur’an 139

61 The Seven Mathani and the Inner God: The Quran’s Code and the Compass of Certainty 141

62 "Strike the Earth": A Journey of the Mind and Spirit into the Depths 143

63 "Corruption on Earth": When the rope of contemplation is cut 144

64 Worship and certainty 146

65 Intelligence and instinct: the foundation and the fuel 147

66 Names, Language, and the Basis of Learning 148

67 Sultan and the Opening of Heaven's Gates: The Power of Knowledge and the Humility of the Spirit 149

68 Additional concepts and interpretations of some Qur’anic words (from a practical and ethical perspective): 151

69 Lying and Intelligence: The Veil of Insight and the Closer of Heaven's Gates 152

70 Instinct and Experience: Latent Potential and Environmental Influence 153

71 The whisperer and the devil 155

72 The concept of "hitting the ground" 156

73 The concept of marriage and the difference between them 157

74 Between Marriage and Sex: Decoding Quranic Terms to Establish a Healthy Relationship 159

75 The concept of laughter and crying 162

76 People concept 163

77 Beyond the Personal Veil: An Institutional Reading of the Concept of the Prophet, His Wives, and His Concubines 165

78 The concept of hunting in the Qur’an 166

79 The lasting good deeds: a concept that goes beyond the remembrance of God to include a legacy of goodness for humanity. 167

80 “And from the evil of those who blow on knots”: Between the authenticity of interpretation and the modernity of challenges 170

81 Stone concept 172

82 New interpretations of some contemplatives regarding the Qiblah, fasting, and prayer: 172

83 You are a woman 175

84 The Grand Mosque 176

85 Al-Aqsa analysis 176

86 Hajar concept: 178

87 The concept of "orphan" and "ma'un": 179

88 The foundations of the new and innovative interpretation of the verse “Indeed, the Muslim men and Muslim women...” in Surat Al-Ahzab 181

89 Hell in the Quran 182

90 Marriage (Marry such women as seem good to you) 186

91 Hellfire 186

92 Slaughtering (I saw in a dream that I am slaughtering you) 187

93 Istighfar: Deeper than just words... A journey to reform thought and purify the mind 187

94 "And His throne was upon the water": Decoding divine sovereignty and cosmic order 190

95 ‘‘And We have certainly created you, then formed you’’: The journey of continuous creation and self-shaping in the Qur’an 192

96 From “Humans” to “Man”: A Journey of Consciousness and Conflict in a Contemporary Interpretation of the Story of Creation – An In-Depth Look 193

97 The concept of hunting in the Qur’an: 197

98 The difference between "angel", "angel", and "spirit": 199

99 The Qiblah: From the Direction of Prayer to the Compass of Existential and Intellectual Life 200

100 The Grand Mosque and Al-Aqsa Mosque: A Journey of Awareness from Established Tradition to the Farther Horizon 202

101 "The Middle Nation" as a campaign of responsibility: 204

102 Foolishness in Islamic Heritage and the Holy Qur’an: A Multifaceted Concept 205

103 The concept of "East and West" 207

104 The importance of critical thinking and the pursuit of knowledge: 209

105 Emphasizing the conceptual dimension of the Qur’an: 210

106 The relationship between the Arabic language and the language of the Qur’an: 211

107 Angels (Gabriel and Michael): 212

108 Comprehensive vision: 212

109 Deconstructing "What the Wild Eater": From Forbidden Food to a Call for Innovation 212

110 The topic of disbelief from a Quranic and linguistic perspective 214

111 ‘‘Do not follow the majority’’: The Qur’an’s explicit call for the independence of reason and the rejection of imitation 217

112 Between blind imitation and insightful following: A Qur’anic perspective on the issue of following one’s forefathers 219

113 Disbelief in Taghut: The Qur’an’s Call to Liberate the Mind from the Power of Coercion and Imitation 221

114 The throne of your Lord 223

115 To explain the concepts of “believer,” “believers,” “believers,” “Muslim,” and “Muslims” in the Holy Qur’an. 225

116 Explaining the concepts of praise and gratitude 227

117 The Name of God “The Most Merciful”: Its Profound Meanings and Impact on Our Lives 230

118 Reviving the Country: Between the Ruins of the Self and the Building of the Soul 232

119 God's Word: Is It an Audible Voice or Inspiration and Understanding? 235

120 Seeing God: Is it possible in this world? 238

121 The Power of Surrender: The Key to Inner Peace and True Success 241

122 From Perplexity to Guidance: A Journey into the Concepts of Polytheism and Monotheism 243

123 Towards a Deeper Understanding of Polytheism: From Idolatry to Polytheism of Thoughts 245

124 The Heart in the Qur'an: The Desire of Contemplation and the Engine of Turning Thoughts to Clarify Meanings 247

125 "The Dead" and "The Dead": A Logical Analysis and Qur'anic Evidence in Understanding "Spiritual Death" 250

126 Shattering Intellectual Idols: A Critical Reading of the Stories of the Prophets 252

127 Defining the basic concepts of Islam, faith, and Sunnah 254

128 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran" 256

129 The meaning of the hour in the Qur'an 257

130 The Holy Quran: A flowing river that never runs dry.. A reading into the importance of following new information from contemplatives 258

131 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran" 261

132 Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Being 263

133 Sensing the meanings, energy, sound and shape of letter names 265

134 Book Summary 273

135 Thanks and appreciation 275

136 the reviewer 279

137 Index of the first volume 281

138 INDEX OF THE SECOND VOLUME 293

139 Index of the third volume 306

140 Introduction to the project to digitize the original manuscripts of the Holy Qur'an The Six Books Series: The Light of Reason and Authentic Contemplation 312